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SCENE AT COLGONG ON THE GANGES.

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# HINDOSTAN,

## The Shores of the Red Sea,

AND

## THE HIMALAYA MOUNTAINS.

## Illustrated.

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*Runjeet Singh's Encampment near Roopur on the Sutlej*

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J. M. W. Turner, R. A.

Drawn from Nature by W. P. Wells, esq.

SNOWY RANGE, FROM TYRE OF NARKA.

*Himalayan Mountains.*

# HINDOSTAN,

ETC., ETC.

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## THE SNOWY RANGE FROM TYNE, OR MARMA.

### HIMALAYA.

THE Himalaya mountains, signifying the abode of snow, form that tremendous barrier, which, stretching from the Indus on the north-west, to the Bramaputra on the south-east, divides the plains of Hindostan from the wilds of Thibet and Tartary. This chain of mountains comprises numerous ranges, extending in different directions west of the Indus; one of its ramifications, running in a still more westerly direction, is known to the Afghans by the name of the Hindoo Kosh, the whole stupendous range being merely broken by the Indus. From the north-east point of Cashmere, it takes a south-eastern course, stretching along the sources of all the Punjab rivers, except the Sutlej, where it separates the hilly portion of the Lahore province from those tracts which have been designated in modern geography, Little Thibet. Still pursuing the same direction, it crosses the heads of the Ganges and Jumna, and compels their currents towards a southward channel. Farther east, the chain is supposed to be less continuous, it being the generally received opinion that it is penetrated by the Gunduck, the Arun, the Cosi, and the Teesta. Beyond the limits of Bootan, the course of the chain, extending into an unexplored country, can be traced no longer; but the supposition is in favour of its running to the Chinese sea, skirting the northern frontier of the provinces of Quangsi and Quantong, and lessening in height as it advances to the east. The portion of this extensive chain which borders Hindostan, rises to an elevation far exceeding that of any other mountains in the world, in some places forming an impassable barrier to the countries beyond, and rendering their extent a matter for conjecture only. The breadth of the snowy chain varies in different parts between the Sutlej and the Ganges; it has been estimated at about eighty miles from the plains of Hindostan to those of Thibet. The heights of this splendid barrier are unassailable by

man, but in some places the beds of rivers which intersect it afford access to its wild fastnesses; and as a few penetrate the mighty mass, there is a possibility that the unceasing efforts of scientific persons may force a passage through the rocks and snows of these desert wastes. The ranges of hills extending in a southerly direction from the Himalaya, are divided into numerous principalities, to the eastward of the Sutlej—Sirmoor, Gurwall, Kumaon, Nepaul; and many others are to be found, several of which were unknown to the European inhabitants of India, previous to the Ghoorka wars of 1815, an event which has led to our present acquaintance with this highly interesting country.

There is very little level ground to be found throughout the whole of these districts, which consist entirely of a succession of exceedingly high ridges, crossing each other continually, and presenting a confusion almost wholly indescribable as they branch out from the great elevations beyond. Towards the source, if it may be so called, of the great chain, these mountainous ranges increase in height, the lowest rising abruptly from a long and gentle slope stretching to the plains. These hills are exceedingly steep and narrow at the summit, and they approach each other so closely, that excepting in Nepaul there are very few valleys, the channels that divide them being nothing more than ravines.

All adventurous persons who take up their head-quarters at any of the hill-stations, make excursions through the mountain-passes beyond, and many penetrate to the sources of the Ganges and Jumna. We, who had travelled for the purpose of exploring as much as we could of this vast and most interesting region, made preparations, as soon as we had satisfied ourselves with the scenery and society at Mussooree, to continue our journey.

Our party consisted of three European gentlemen, each taking ten servants, while our coolees, or porters, amounted to eighty at the least. We provided ourselves with four tents, three sure-footed ponies, and two chairs, which in the plains are called taun-jauns, but which in these hills obtain the name of jhampans, while the bearers, who carry them on their shoulders on poles, are called jhampanis. It is not always easy to induce the natives to engage in these expeditions, they consider the Feringis, who are not content with the comforts which they might enjoy under a good roof, to be little better than madmen, and have no idea of submitting, with patience, to hardships and privations brought on solely from a most absurd admiration of mountains, rocks, trees, and horrid snows. Accordingly, the instant that any disastrous circumstances occur, when food and fuel are scarce, the cold intense, and the prospect threatening, a general strike is almost certain to take place, and these mutinies are only suppressed by returning fine weather, the opportune attainment of a fat sheep, or the materials for a good fire—discontent gradually subsiding under the genial influence of sunshine, roast mutton, or even the blaze without the meat.

We knew beforehand all the perils which we had to encounter from cold, hunger, and the rebellion of our followers, but our ardour in the pursuit of the picturesque led us to think lightly of such things, and we started in high spirits, determined upon the

accomplishment of our object. Without noting the events of every day's march, it will merely be necessary to say, that the commencement of our travels brought us to the place whence the accompanying view is taken. Marma, or Tyne, stands at an elevation of about ten thousand feet, and on the morning on which we reached this spot, the weather being remarkably clear, we had an opportunity of enjoying, to full perfection, the sublimity of mountain scenery. The foreground was composed of a rich ridge, covered with timber, the growth of ages,—and contrasting, by its dark foliage, with the barer eminences around, which, rising in all directions, appeared as if the tumultuous waves of a stormy ocean had suddenly been converted into earth, while the forest, standing forth in the midst, looked like a peninsula stretching far into the billows. Beyond this wild and confused sea, arose in calmer majesty, those towering piles of unchanging snow, which, from whatever point they may be viewed, can never fail to inspire sentiments of awe and admiration. The higher cluster of white peaks near the centre, are those of Bunderpooch, above Jumnootree, the source of the Jumna, which form conspicuous objects at a very considerable distance, and which had previously greeted our sight at Saharunpore; to the right are the Rudra Himala, near Gungootree, whence springs the Ganges; and still further to the east, the loftiest of the peaks, the Dwawalagiri, may sometimes be discovered, although the distance is two hundred and fifty miles, rearing its snowy coronet, and looking down, at the height of twenty-seven thousand feet, upon the pigmy world below; while, far to the east and west extend the hoary tributaries of the giant, until their snowy eminences melt into air, and are lost to the straining sight. Although the distance, in a direct line, from the spot on which we stood, to the nearest mountains of the snowy range, is inconsiderable, not more than thirty miles, it requires a fatiguing journey of many days to reach it, in which the traveller has at least ninety miles of ground to go over. Several persons have succeeded in forcing a passage to the northward of these hills, but the peaks themselves are still untrodden by human foot. This snowy barrier divides us from the plains of Thibet and Chinese Tartary, and at the narrowest part may be penetrated by long and tedious journeys through sterile scenes, deserts of rock and snow. Thibet stands at an elevation of fifteen thousand feet above the level of the sea, and the descent on this side is easy, compared with the difficulties which must be encountered in climbing the southern face of the snowy range.

In the progress of our journey, the scene became wilder and wilder at every march, the valley narrowing as we advanced, and the rocks on either side rising with greater abruptness: the stream which flowed along our path, sometimes boiling over rocks, making a sea of foam, at others diving into darkness, and gurgling beneath impenetrable brushwood. Occasionally the savage landscape was relieved by spots of a calmer and quieter nature, the castle of some chieftain crowning with picturesque beauty a lofty rock, with the greensward beneath sloping downwards to the water, embellished with scattered trees, and approached over a carpet of sage and thyme, intermixed with flowers of every hue. Then, again, we were surrounded with crags, the level space being circumscribed to a few yards, and cascades roaring and tumbling around in every

direction. One day's march, though all presented some peculiar attraction, struck us as particularly romantic and beautiful.

The first part conducted us through a narrow gorge, walled on either side by fantastic rocks, and wooded with fine alders, the stream rolling deep beneath our feet, while the path was overhung by dreadful precipices, toppling crags now and then threatening to follow some of the huge fragments which had already fallen; then the scene widened a little, and a natural terrace, shaded by some splendid mulberry-trees, offered rest and repose, the rocks scattering themselves around, traversed at one place by a foaming cataract. Ascending a steep and rugged eminence, we toiled on our weary way up rock and crag, until we came to another halting-place of table-land, adorned with fine chesnut trees, and commanding an extensive view, backed by the snowy ranges, while we looked down upon a splendid confusion of waterfalls, wild precipices, and luxuriant forests. The air was delightfully cool and bracing, and, as it may be supposed, we enjoyed the meal that awaited us in this glorious halting-place. In addition to the foreign articles of luxury which we had brought with us, we regaled ourselves with mountain mutton, a hill-pheasant, some of the delicious wild honey for which the place is famed, and peaches of no despicable size and flavour. Our appetites, sharpened by exercise and the invigorating breeze, enabled us to do full justice to the meal, while we were at no loss for subjects for conversation, the adjacent scenery being sufficient to inspire the most prosaic mind with poetical ideas.

Everybody who has visited the hills regrets the absence of those large bodies of water which alone are wanting to fill up the coup-'dœil. Illusion, however, often cheats the eye with the semblance of the element, the valleys being frequently covered with mist, which assumes the appearance of a sea, whence the higher land rises, till at length the snowy range starts up, and bounds the scene. The grandeur of these peaks, and their infinite variety, in the varying light and shade, would seem to leave nothing to wish for, did not the craving nature of man insist upon absolute perfection. Early in the morning, before a single sunbeam has illumined the dark deep twilight of the sky, they rise in solemn majesty, the icy outline being distinctly defined, while they stand out from the grey atmosphere around—anon a tint of amber spreads over them, and, divested of their chilling grandeur, they come out warm and glowing: again they show like cold bright silver in the sun, while in the evening they are all crimson with the rose that flushes through the sky: a single mile, nay even a single turn of the road, sufficing to invest them with new shapes and new peculiarities.

From this point, we might be said to traverse a land whose savage aspect was seldom redeemed by scenes of gentle beauty, the ranges of hills crossing, and apparently jostling each other in unparalleled confusion, being all rugged, steep, and difficult to thread, some divided from its neighbours by wide but rough valleys, their summits crowned with forests of venerable growth, while others, more sharp and precipitous, are nothing more than ravines, descending suddenly to a dreadful depth, bare solid rocks several hundred feet in height, or dark with wood, and apparently only formed by the torrents which have worn a passage for themselves through these fearful passes. In

CROSSING BY A SANGHA, NEAR JUMNOOTREE.

*Mountains of Himalaya.*

such a country, cultivation is difficult, nay, almost impossible; small pieces of ground can alone be reclaimed from the wilderness, and agriculture is carried on with unremitting toil for very inefficient results.

Every step as we recede from the plains becomes more and more fatiguing, while the faint-hearted would look upon an advance as totally impracticable, it being necessary to scramble along over rugged and rocky pathways, climbing at every step, or forcing a passage through the beds of rivers, or trusting to some frail and perilous bridge, which must be crossed before another yard of the journey can be gained.

## CROSSING BY A SANGHA, NEAR JUMNOOTREE.

It is not always that the traveller in the Himalaya will find himself accommodated with such a bridge as we passed at Bhurkote, and repairs being considered as works of supererogation throughout the greater part of Asia, the chances are strongly against his being equally fortunate with ourselves, in crossing even that, while in good condition.

The most common contrivance in these hill-districts, when the stream is sufficiently narrow to admit of its employment, is the sangha, the rudest bridge imaginable. No one being at the trouble to repair a work which is not at any time very secure, these sanghas are usually in an exceedingly crazy and precarious condition, and side-rails being deemed superfluous, the narrow footway, only sufficient to admit of the passage of one traveller at a time, forms a method of crossing a torrent neither very easy nor very agreeable. Where two projecting rocks are found facing each other, they are employed as the support of a couple of fir-trees which rest on either side, a narrow platform being constructed by the boughs cut from the neighbouring forests, and placed crosswise: this is often performed in a careless and slovenly manner, without any endeavour to prevent gaps of an inconvenient width, and without any fastening whatever. So long as the traveller can keep in the centre, he is tolerably safe, but the moment that he plants his foot either to the right or left, he is in danger of being precipitated into the torrent by the boughs on the opposite side tilting up. Persons possessing the very steadiest head find their brains severely tried in these difficult passes; few can look upon the impetuous current below, and preserve any accuracy of vision, the best plan being to fix the eyes upon some object on shore, and to pass firmly and steadily along, for there is no parapet, no guiding rail, and in a high wind the frail bridge is so fearfully swayed, that even the mountaineers themselves refuse to cross it; many accidents of course occur; but that they are not more numerous is wonderful,

considering that not men only, but baggage of various kinds, is conveyed across. Our Mussulman servants, and the people from the plains, looked upon these tottering sanghas with great horror, and a sense of shame, and the dread of our ridicule, alone induced them to attempt the passage. Not participating in our delighted admiration of the romantic characters of the scene, they had nothing but a point of honour to console them under its terrors.

It is not every European who goes forth from the hill-stations on an exploring expedition, that fulfils his original intentions; many find the difficulties and dangers of the enterprise too great to be compensated by the wild beauties of the landscape, and turn back, some on the very threshhold of the undertaking, and others before they have proceeded half-way. We were obliged to dispense with our ponies at a certain point, and they were sent away under proper care to an appointed place, which we intended to pass on our journey to Simlah, where they would be available. We did not make any extraordinary use of our jhampans either, performing the greater portion, and all the perilous parts of our journey, on foot. We were now nearing the source of the Jumna, and though the ascent of its wild and rocky valley was anything but easy, we moved forward steadily, and with unabated ardour. The cold in the early part of our march from Kursalee was excessive, the thermometer in the shade being below the freezing point; but our exercise was of a description to render the circumstance of little importance.

The glen of the Jumna became narrower and narrower at every step, and the precipices on either side steeper, more lofty, and of a still more awful character. The Brahmins, who never fail to make some advantage of their sacred calling, volunteered their services as cicerones; we had our own coolies besides, who having come afar with us, of course determined to avail themselves of all the benefits of the pilgrimage; together with a numerous train of fakeers, who are always ready to travel at the cheapest rate, and regarded the burra buxies' great present, which the head brahmin would receive from us, as a sufficient remuneration for the whole party: thus we mustered strong.

Up we went, emulating the monkeys as we scrambled upon hands and knees with every possible contortion of body, while clinging and climbing the very steepest ascent that it seemed possible for human beings to achieve. Upon gaining a breathing-place, we found that we had reached a spot accounted very holy, being the portal as it were to the sacred source. A small shrine or temple is erected at this place, dedicated to Bhyram Jee, and called Bhyram Ghati, and here we found a brahmin ringing a bell; we paused to recover our breath, and to survey the prospect, which was inexpressibly grand. The glen of the river lay under our feet, and we could trace the lofty ridges which enclose it nearly as far as the plains. Opposite, bare and bleak precipices arose, rearing their lofty and sterile peaks to an astonishing height, while to the north-east we caught a view of the western angle of Bunderpooch, glittering in snow; and nearly in front, immense masses of frozen snow, whence the Jumna derives its source, were piled in icy grandeur.

While recovering our breath and enjoying the prospect, the devotees of the party employed themselves in gathering the flowers which adorned the wild and desolate spot, as an offering at the shrine. The difficulties of the approach precluded the pious architects of this place from any great attempt, and this altar is in consequence of a very rude description, being merely a collection of loose stones, put clumsily together, and enclosing a few wretched idols of the most trumpery description. Strange it is, that men having so grand a shrine, so wonderful a temple, made by the Deity himself, in the midst of the sublimest portion of his creations, should disregard the fitness of the scene for that instinctive homage which the least religiously inclined person must pay to the mighty Author of the surrounding wonders, and stoop to offer adoration to the misshapen works of his own hands.

Though the distance from Kursalee to Jumnootree is only eight miles, the difficulties and dangers of the route render it a very arduous journey. From our last resting-place, Bhyram Ghati, we scrambled up and down, sometimes finding nothing but a notched tree for a path, and wandering backwards and forwards through the river, which was very cold, as either side offered the better footing; occasionally traversing the projecting stones arising from the midst of the stream. This devious way led us to a series of exceedingly beautiful cascades, the Jumna being in some places joined by tributary streams tumbling from immense heights, the precipitous masses of rock on either side attaining a still greater degree of nobleness and grandeur. Completely shut in by these mountain-ranges, which rose abruptly on both sides of the narrowing stream, we could only catch glimpses of the snowy peaks beyond. The course of the river at this place is indeed a mere chasm cut in the rock, and worn by the action of the water in its continual flow. In some places, the solid rocks on either side run up in a perpendicular height, rendering the opening as narrow at the top as at the base, and forming a dark pass, the foliage of the trees, springing from clefts and shallow beds of earth, meeting at the summit. At each step the path became more difficult and laborious; deep pools obliged us to mount to the top of a precipice, and to leap down again from heights too steep to be mastered in any other way, while there was some danger of precipitation into the rapid waters boiling below. Then we clambered up loose fragments of a gigantic size, which seemed to have fallen from above purposely to block the way, and anon scrambled through a sort of sea of crumbling stones bedded in quag, and exceedingly difficult to pass, where the trees, occasionally laid along to serve as a pathway, are wanting.

## VILLAGE OF MOHUNA, NEAR DEOBUN.

MOHUNA is built upon a high ridge in the secondary Himalaya, stretching between the Tonse and the Jumna, which at this place is called Deobun, and gives its name to the tract lying to the north-westward of Landour. The ridge itself is characterized by the peculiar beauties of these mountain-scenes, and presents a succession of rugged rocks piled grandly upon each other, entwined with lichens and creepers of every kind, and affording at intervals large clefts, whence spring the giant wonders of the soil, magnificent trees of immense girth and redundant foliage. We pitched our tents upon one of a series of terraces, which, according to the mode of cultivation necessary to be pursued on the steep sides of these mountains, are cut for the purpose of affording a level surface to the husbandman.

The lofty, precipitous, and almost impracticable rocks above, are the favourite haunts of the musk-deer, a denizen of these mountains, which is highly prized, and which attracts the pursuit of hunters, who climb the apparently inaccessible crags, risking life and limb for the purpose of securing this valuable species of game. In many parts of the Himalayas, the musk-deer and the hawk are the property of the State; and in Bussaher particularly, and many other principalities between the Sutlej and the Jumna rivers, they are claimed by the chieftain, who gives a reward for those brought to him, while any person convicted of having otherwise disposed of these regal tributes is liable to a heavy fine.

The petty barons offer hawks and musk-bags to the princes to whom they are feudatory, and many of the assessed villages make up a deficiency in their revenue by presenting their musk-bags, which are received at a certain valuation. They are sold throughout the hills, and are particularly vendible at the Rampoor fair, the drug being exceedingly acceptable to those luxurious nobles, who can afford to mix it with the tobacco and other ingredients of the highly-perfumed chillum. Musk-bags may be purchased of a good quality, that is, tolerably pure, in the hills, at about ten or twelve rupees each; but it is difficult to get the drug anywhere in its pristine state, and by the time it reaches the plains, and travels to Europe, it becomes a vile adulteration. The *rustooree*, or musk-deer, is rather larger than the common red or ravine deer of the plains; its colour is very dark-brown, approaching to black, and it is distinguished by a peculiarity which it requires a scientific zoologist accurately to describe; the skin being covered with a very singular texture, more resembling short soft thin quills than hair or fur, neither of which it can be said to possess. It has tusks which turn downwards, and a sort of apology for a tail; the musk-bag only occurs in the male, and as there is little or no difference between the sexes, in size or figure, to direct the pursuit o' the hunter, a great deal of trouble is sometimes taken to secure an animal, which, if

a female, proves valueless. The flesh is eaten by the mountaineers, but Europeans consider it to possess too spicy a flavour.

English sportsmen often obtain a fair shot, but the natives have another and surer method of securing the game. No sooner is a musk-deer espied, than the people of the nearest village are made acquainted with the circumstance, and the whole population are aroused by the intelligence, and convey it with extraordinary celerity to their next neighbours. The country being up, a cordon is formed round the destined victim, heights are climbed which appear to be perfectly impracticable, and men are to be seen perched like eagles upon the steepest points and pinnacles. The moment that the whole party have taken up their position, the assault is commenced by hurling down large fragments of stone; and the deafening cries and shouts of the hunters so bewilder the affrighted animal, that he knows not where to run. Meantime he is wounded, the ring closes round him, he seeks vainly for some opening, and in the desperation of his despair would plunge madly down some steep abyss, but there also he is mocked by horrid shouts, and now, struck to the earth by some overwhelming blow, he sinks to rise no more. The musk-deer are seldom met with lower than eight thousand feet above the level of the sea: when taken young, endeavours have been made to rear them in a domesticated state, but the attempt has failed—they die speedily in captivity.

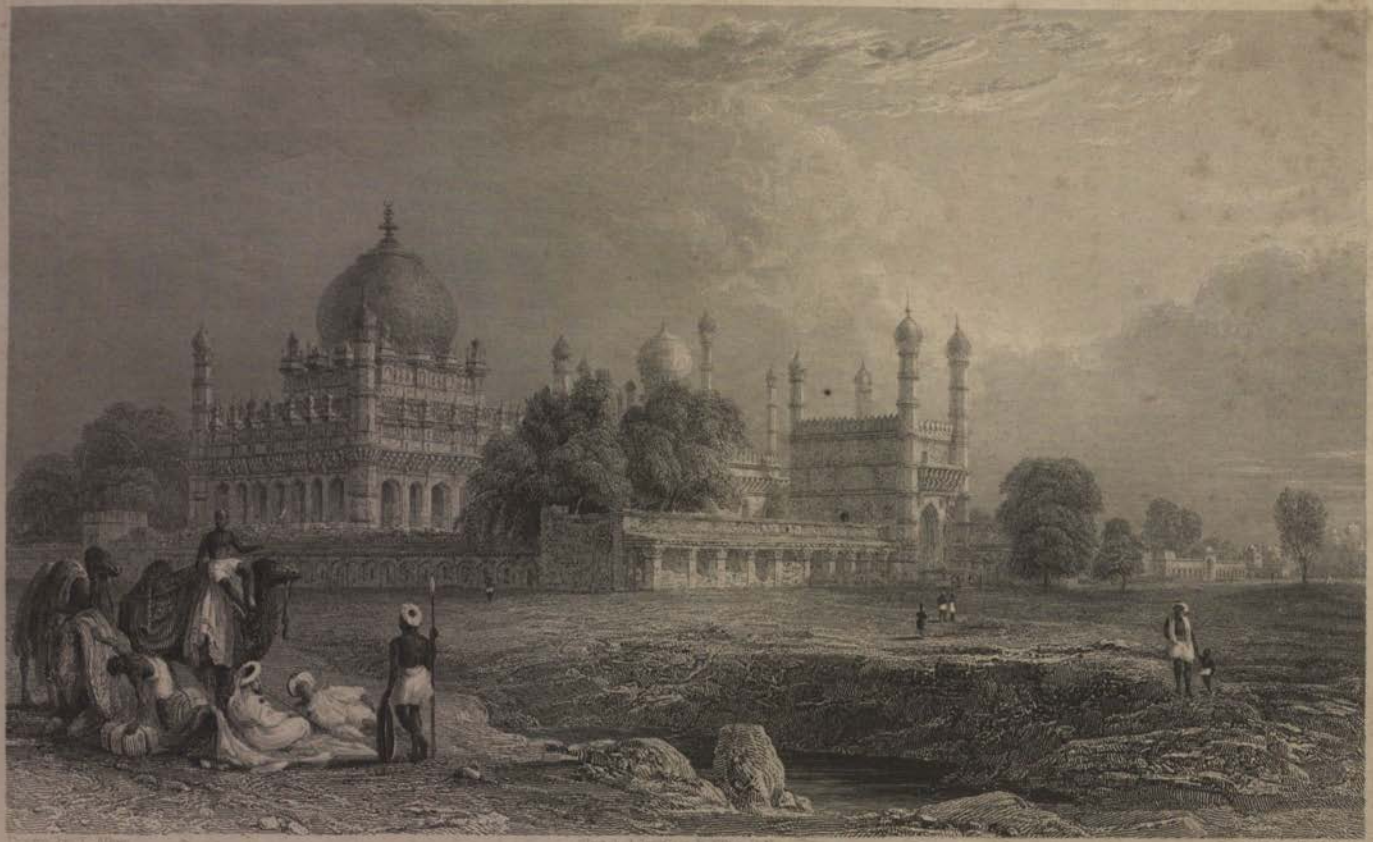
The hawk of the Himalaya is very highly prized; it is taken alive for the purpose of training, and carried down into the plains for sale, where, if of the best description, it fetches a high price, a hundred rupees, that is, ten pounds, being given for one of these chivalric birds.

Mohuna, the village in the neighbourhood of our tents, is very beautifully situated, the sites of the small hamlets of these mountain-districts being generally judiciously situated; it would be difficult, however, to make an unfortunate choice; and the people seemed a quiet harmless race, happy in the enjoyment of the few necessaries which formed the sum total of their wants. The natives of these districts are good-natured and obliging, and may be easily managed by kindness, by those who endeavour rather to humour than to force them out of their prejudices; a practice to which the scornful European is rather too strongly addicted. The women were particularly civil and kind-hearted; and indeed, from our earliest occupation of these hills, they have manifested a very amiable attention to the comfort of those white strangers who have invaded the most remote districts. At first the apprehension of danger from persons of so extraordinary a colour, rendered them anxious to conceal themselves, but speedily discovering that in reality they had nothing to dread, they dismissed their fears, and came forward with all the little services which their limited means enabled them to offer. In passing through a village, the women will frequently bring out, unasked, milk and fruit for the refreshment of the travellers; and although, according to the custom of all semi-barbarous countries, they are looked upon with great contempt by the other sex, we found them generally more intelligent, as well as more communicative, than the men; and they are certainly quite as industrious, taking their full share, or even a greater

proportion, of the manual labours of the field. A love of flowers seemed to be the most elegant taste manifested by the people of these hill-districts; they were fond of adorning themselves with the wild garlands which grew profusely around. They did not appear to regard with any deep feeling of admiration those splendid prospects so eagerly sought by the lovers of the picturesque; and beyond those local attachments which render the inhabitants of hill-districts more unwilling to quit the homes of their children than any other race of people, they seemed to take little interest in scenery which threw us into raptures. Contrast is perhaps necessary for enjoyment of any kind, and it was impossible to make them comprehend the motives that induce Englishmen to wander through strange lands for the mere purpose of seeing the country, and admiring the prospects.

In every part of the Himalaya which we visited, we were surprised by the abundance of fruit trees, and berries of every description. In some places the strawberries completely carpet the ground, which appears crimson with the multitudinous offspring of this prolific plant. The neighbourhood of every village absolutely teemed with the almond, the peach, the apricot, the plum, and the cherry; in some places we found walnuts and chesnuts in great quantities. Many deserted villages are now only indicated by the apricot trees which still remain to show "where once a garden smiled," and it is said, that in consequence of their great abundance all over the country, scientific men find it difficult to ascertain whether they are indigenous to the soil, or have thriven so luxuriantly in consequence of transplantation to so congenial a clime. The natives of the Himalaya frequently feed their cattle with apricots, and obtain an oil from the kernels which is highly esteemed throughout India. In Caubool, a country much farther advanced in civilization and refinement, where the apricot also abounds, it is said to be preserved in fourteen different ways; the finest of these preparations finding a ready sale in distant kingdoms. In India, particularly, the preserved apricot, having an almond substituted for the stone, is reckoned a great delicacy, and always figures at the banquets of rich natives. The cherry requires cultivation to render it an acceptable guest at the dessert, but it makes excellent cherry brandy; and upon the first occupation of the hills by the servants of the Company, their friends in the plains were agreeably surprised by presents of apricot jam, cherry brandy, and sacks of walnuts.

Some of our party, though unprepared to imitate the native hunters in their pursuit of the musk-deer, took their guns in search of smaller game, following through an almost endless flight of fields—which, from their very peculiar construction, have been aptly described as a fitting staircase for the Titans of old—the black partridge, the pheasant, and the hill-chikor. The former-named bird is in great favour, in consequence of making an excellent figure on the table, with the sojourners of the hills; the male is a beautiful creature, with a glossy star-spangled breast; he is to be seen in all the grassy ridges which intersect the fields, and the calls of his fellows may be heard on all sides—a peculiar creaking note. The hill-chikor also abounds, and of this species there are several varieties, larger, but resembling in plumage the red-legged partridges



Drawn by R. Alison. Sketched by Capt. R. Elliot, H.M. Engraved by T. Higham.

# TOMB OF IBRAHIM PADSHAH.—BEJAPORE.

TOMBEAU D'IBRAHIM PADSHAH. BEJAPORE.

DAS GRABMAHL VON IBRAHIM PADSHAH ZU BEJAPORE.

of France; it is also followed by its call, which bears a strong similarity to the low cluck of the hen of the poultry-yard as she leads out her young brood.

Marching along a country like that described in the accompanying plate, has a picturesque, and, not to speak it profanely, somewhat of a melo-dramatic effect. The zig-zag nature of the road, winding along the steep side of a mountain, affords curious views of the cavalcade: the more active and adventurous may be seen advancing above with unabated vigour, the body of the servants and baggage toiling steadily on below, while still lower the rear-guard, weary and straggling, follow "with fainting steps and slow." The sighing of the wind through the trees, the call of a bird, or the murmuring of some far-off stream, alone breaks the solitary stillness, until, while absorbed in the sublime reveries which the scene is so well calculated to produce, we are suddenly startled by the crack of a rifle, fired by the most determined of the sportsmen at some wild animal, presenting itself in too tempting a situation to be resisted.

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## TOMB OF IBRAHIM PADSHAH, BEJAPORE.

About half a mile to the northward of Bejapore, in the garden of the twelve Imaums, the Durga of Abou al Muzzaffir, as the natives term the majestic tomb of Ibrahim Adil Shah II., rises with a pomp of architecture exceeding even the magnificence of the buildings in its neighbourhood. The great and amiable sovereign who sleeps within this noble pile, is represented by Ferishta, his contemporary, as having been one of the brightest ornaments of royalty; his virtues still live in the memory of the people of the Deccan, and to this day the ashes of the good and great, the parent, the instructor, and the friend, are visited with equal reverence and delight by the Mussulman, the Hindoo, and the Christian traveller.

This splendid mausoleum was built under the direction of Mulick Secunder, or, as he is sometimes called, Mulik Scindal, who is said to have constructed the Taj Bowlee at his own expense. According to report, it was commenced in the reign of Ibrahim, and intended as the tomb of his beloved daughter, Zoran Sultan, who died at the age of six years, and whose infant virtues are commemorated in a Persian inscription. The death of the monarch who planned the design, in all its grand and beautiful proportions, took place before it was completed, and he lies interred amid the members of his family, in the mausoleum of the garden, which gave its name to the neighbouring entrance of the city, formerly called the Imaums', but now known as the Mecca-gate.

The style of Ibrahim Shah's tomb differs entirely from that of the Burra Gumbooz, (another gorgeous sepulchre,) bearing a stronger resemblance to the generality of the Durgas seen in Hindoostan. It consists of a mosque and mausoleum, raised upon the same platform, both of which are represented in the accompanying engraving. The basement of these superb edifices is one hundred and thirty yards in length, and fifty-

two in breadth, rising to the height of fifteen feet, and enclosed by buildings of a single story, open both from without and within, and intended for the accommodation of visitors, travellers, and the attendants of the place. The entrance to the interior quadrangle, which is seen to the right of the plate, is on the north side, by a lofty and elegant gateway, flanked by tall minarets of exquisite grace and lightness. This portal leads to a handsome flight of steps, and through another gate of a new construction, up to the raised terrace, on which the mosque and the place of sepulture stand. The sarcophaguses of the king and his family are placed in a large hall in the centre of the building; this hall is enclosed by an outer and inner veranda—the first thirteen feet broad, and twenty-two high; the outer twenty feet by thirty, supported by seven arches on each face. The dome above is raised on arches, five in the long curtain face, and three in the depth: a staircase leads to a flat terrace, spreading above the veranda, and from the minarets at each corner a lofty balustraded wall, richly ornamented, extends along every side; a second balustrade, of similar proportions, a flight of steps higher up, forms a spacious balcony round the base of the dome; it is finished in the same style of elegance and splendour, with corresponding minarets at the angles, differing only from those below in their height, as will be seen in the engraving. The dome is thirty-five feet in diameter, but, unlike that of the Jumma Musjid, it has the shape of a segment of a globe cut through one-third part of its perpendicular axis. This form is airy and elegant, but would be difficult to execute upon a large scale, owing to the narrow span of its aperture, and the great exterior flexure of the curve which overhangs its base. A column rises on the summit of the dome, crowned with a crescent.

The simplicity of the central hall, which contains the monumental remains of the king and his family, forms a striking contrast to the splendour of embellishment lavished on the exterior; yet its ornaments are not less effective, or worthy of admiration. It is forty feet square, and thirty high, and the walls are of such finely-grained black granite, as to have been mistaken for marble. The ceiling is particularly fine, the whole roof being formed of the same kind of stone; and, as it is asserted, without the slightest admixture of timber. This ceiling is so constructed, that it does not appear to rest upon the main walls of the building, but on a cornice projected from them, so that the area is reduced from forty to twenty-two feet on each side. The roof is quite flat, and richly ornamented, being divided into square compartments; the traverses of which, though of several pieces, look like solid beams; and it excites wonder that a heavy mass, so disposed, should have existed so many years without the slightest derangement of its parts. The death of Ibrahim Adil Shah took place in 1626; his sepulchre must therefore be more than two hundred years old; the building being commenced in his life-time, and only occupying twelve years. The interstices of the stones on the top of the arches, in the surrounding verandas, are filled with lead, and clamped together by ponderous bars of iron, some of which have been wrenched from their places by the destructive Mahrattas, who probably expected to find some rich treasure concealed there.

The verandas and the walls are ornamented with beautiful sculpture, chiefly from the Koran, the whole of which is said to be carved on the several compartments. The inscriptions are raised in the manner of basso-relievo, and so highly polished as to shine like glass. On the northern side the letters are given a greater degree of prominence, by being gilt, and embossed on a blue enamelled ground, adorned with flowers; and the whole has been compared to the illuminations of an Oriental MS. seen through a magnifying glass, and adding the beauties of sculpture to those of painting. The doors, which are the only specimens of woodwork used in the building, are exceedingly handsome, and studded with gilt knobs; the doorways, on either side, are adorned with a great variety of ornaments, beautifully executed; there are windows on each side of the doors, which are four in number; these, and the arches above, are formed of a singular stone lattice-work, composed of Arabic sentences, instead of the ordinary pattern of similar perforations; the light that they admit, proceeding through the verandas, is not very strong, and the whole of the hall is characterized by a gloomy solemnity, in fine keeping with the last resting-place of the dead, but not usually a concomitant of Indian sepulchres.

The sarcophaguses lie north and south; the first contains the body of Hajee Burra Sahib, the Padshah's mother; next her, Taj Sultan, his queen; thirdly, the king himself; on his left, Zoran Sultan, the beloved daughter to whom the building was originally dedicated. Boran Shah, the youngest son of Ibrahim, lies interred by the side of this lamented infant; and beyond, at the furthest extremity, Shah Inshah, the monarch's eldest son. The canopies of these tombs, in which Moslems usually expend such lavish sums, are of tattered silk, scarcely leaving a remnant of original magnificence; a circumstance to be accounted for by the small number and the distressed condition of the followers of the Prophet in the neighbourhood.

The gallery on the veranda which surrounds this hall, is remarkable on account of its stone roof, which is most tastefully sculptured. It is divided into compartments, oblong and square, one hundred and forty-four in number, very few of which have the same ornaments. Each division is formed of a single stone, and exhibits an elegant combination of arabesques in flowers and wreathes, in those fanciful and spirited designs in which Indian artists excel, and which are of so truly Oriental a character. Imagination has here shown how rich and exhaustless are its stores; and these exquisite delineations are executed with the same masterly power exhibited in the grouping and combination of the endless variety of interwoven garlands. One of the cross-stones which support the roof of the veranda against the north face, was struck by a cannon-ball during the last siege of Bejapore. The shot is stated to have been fired from the Moolk e Meidan, an enormous gun, (proportionate to the magnitude of the fort;) which seems not improbable, as the mausoleum lies within the range of that extraordinary piece of ordnance. The stone, though split at both ends, and hanging only by the pressure of a single inch against the lower part of the splinter, which holds fast in the cornice, has remained in that position, to the amazement of all observers, since the year 1685, without yielding in the least degree to the effects of gravity.

The mosque which fronts this splendid mausoleum, at the distance of forty yards, having a piece of water and a fountain between, is a plain building, one hundred and fifteen feet by seventy-six, crowned with a dome, and flanked at the angles of each story with slender and lofty minarets. The stones of both these buildings are so neatly put together, that it is scarcely possible to perceive where they are joined; and the whole pile, notwithstanding the absence of the white marble, which adds such brilliant splendour to the mausoleums of Hindoostan, may vie in magnificence with the most celebrated shrines of Eastern monarchs. The attendants at the tomb of Ibrahim Padshah are poor, and few in number, owing the income allotted for their subsistence entirely to the bounty of the present rulers of the city. About three thousand five hundred rupees are annually distributed, from the revenues of the district, amongst the Mohammedan attendants at the different tombs and mosques: "this," says our authority, "will be considered rather a liberal allowance from a Hindoo government, for the maintenance of a religious class of persons of a different persuasion." The direction of a part of the revenues of the country, for the support of men devoting themselves to the care of tombs and sepulchres, affords one of many proofs of the extraordinary reverence with which the dead are regarded throughout the whole continent of India.

Ibrahim Adil Shah II. seems to have merited the encomiums of an historian;—not more remarkable for his attachment to the friend and patron, from whose favour he derived so much honour and advantage, than for the independence of his spirit and the boldness with which he narrates circumstances, which a more time-serving courtier would have suppressed altogether. The reign of Ibrahim is not without its blots, but they are few in number, and not of so deep a dye as those which usually stain the annals of Eastern despots. He was tolerant in his religious principles; and though, upon his accession to power, his court showed their readiness to adopt the opinions professed by the sovereign, whether Soonee or Sheeah, he left every one to follow the dictates of his own conscience, and both sects were allowed to practise their religious ceremonies unmolested.

## GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

HAVING recovered from the fatigues and bruises attendant on our journey to the source of the Jumna, to the great dismay of a portion of our followers, we determined to proceed to Gungootree, whence the sacred Ganges takes its rise. The nearest route from Kursalee to Gungootree may be traversed in four days, but the natives always endeavour to dissuade travellers from taking it at any season of the year, recommending in preference a lower, more circuitous, and therefore longer way. The more direct road leads over a great arm of the Bundurpooch mountain, which separates the valleys,

T. Allom. DRAWN FROM NATURE BY R.R. WITTY, ESQ. J.H. Kernot

GUNGOOTREE, THE SACRED SOURCE OF THE GANGES.

or rather channels, through which the sacred rivers hurry from their icy birth-place. The greater part of this tract is desert, and uninhabited, conducting the wayfarer through regions of rock and snow, destitute of the dwellings of man, or of supplies for his use; there is danger also that fuel may be wanting for that necessary solace to the weary, a blazing fire, while the necessity of dispensing with everything like superfluous baggage must oblige the party to rest at night in caves and clefts of the rock.

Amid the most formidable evils reported of this route is the *bis-ka-kowa*, or poisonous wind, said to blow over the highest ridge, and to exhale from noxious plants on the borders—a very natural supposition among a race of people ignorant of the effects produced on the atmosphere at so great an elevation. Yielding to the universal clamour, we consented to take the longer and safer path; but some friends, who were obliged to forego the journey to Gungootree, crossed into the valley of the Ganges by a very difficult and romantic route. After parting company at Banass, they descended to the banks of the Bhim, a roaring torrent, rushing beneath precipices upwards of two thousand perpendicular feet from the river; the eagles, wheeling through the sky from their eyries near the summit, appearing not larger than crows. The ascent then led over a mountain covered with cedars, a noble forest, not uncheerful, though marked with sombre grandeur.

The next day's march conducted the party along the banks of a torrent which poured down the face of a mountain from a bed of snow near its summit. The day was cold, the ground hard with frost, but the air bracing, and the scenery wild and magnificent. A long and toilsome ascent over Unchi-ghati followed: scrambling up the bed of a stream over rough stones, rendered slippery from being cased in ice, they reached the limit of the cedar forest, and subsequently came to birch and small rhododendron. The scene then assumed a very wintry aspect, and soon everything like foliage was left behind; attaining the crest of the pass, which was covered with snow, and at an elevation of some hundred feet above the limit of the forest, on looking back on Bundurpooch, Duti Manji, and Bachuncha peak and ridge, few scenes of more sublime grandeur could be found throughout the whole of these stupendous regions. The prospect of range after range to the south and east was very extensive; an ocean of ridges in one wide amphitheatre, closed in by the line of the snowy mountains resting their fantastic peaks against the dark blue sky. Below, the course of the Bhagirati could be traced, which, after issuing from its gigantic bed of snow, rejoicing in its escape from the wintry mountains, and their rugged and awful approaches, flows in tranquil beauty through a peaceful valley. In descending the south-east side of the pass, the birch which had clothed the previous path, gave place to pines and evergreen oaks, which grew in great abundance in advance of the cedar; the rhododendron, which near the crest was merely a creeper, became a tree, a change in the nature of vegetation marking the different heights, which is exceedingly interesting to the traveller.

The descent of this mountain to Nangâng was long and painful, and to Europeans a new route, the generality of travellers crossing the ridge from the Jumna to the

Ganges, either higher up or lower down; but the next day's march compensated for all the fatigue incurred in its approach. Descending to the Bini-ke-Gârh, a torrent rushing down a high ridge to the northward, the glen which it watered proved of surpassing beauty; nothing could exceed the loveliness of the foliage which clothed this summer valley, or rather vista; for, opening on a view of the precipitous heights of the Unchi-ghâti, it contrasted its romantic attractions with the sublimer features of the mountains beyond. Reaching the junction of the Bini and the Bhagirati, the holy name given to the sacred river, the travellers found the Ganges a noble stream, much wider and deeper than the Jumna at the same distance from its source, but not so tumultuous.

Descending to Nangâng by a different route to that already mentioned, we also were compelled to encounter many difficulties; the prospects, however, repaid them. Equally grand, though different in character to those last described, at a very considerable depth below, we looked upon a cultivated scene, the hanging terraces, common to these hills, waving with grain, and watered by winding streams, and running along the bases of high woody ridges, sometimes shooting up into peaks crowned with pine-trees. Beyond, again, were the eternal mountains, in all their varieties; snow resting on the crests of some, others majestically grouped with venerable timber, and others bleak, bare, and barren, rising in frowning majesty from the green and sunny slopes which smiled below. Between these different ranges, ran deep ravines, dark with impenetrable forests, rendered more savage by the awful music of the torrents roaring through their fastnesses, while presently their streams, issuing forth into open day, were seen winding round green spots bright with fruit-trees. Such, or nearly such, for every traveller sees them under a different medium, were the prospects which beguiled us as we slipped and slid down the steep side of the mountain-pass. Nangâng formed our halting place; several days' march still lay before us; and there were more mountains to climb, more forests to thread. We now observed a diversity in the timber, chesnuts of magnificent growth being the prevailing tree. Our sportsmen found plenty of game: the monal, the feathered wonder of the Himalaya, and other varieties of the pheasant-tribe, peopled these vast solitudes, and paid tribute to the guns of the invading strangers.

We met with some delightful halting-places on the line of march—grassy terraces carpeted with strawberry and wild flowers, where the cowslip, the primrose, and the buttercup brought the pranked-out fields of our native country strongly to the mind. Many of the travellers in the Himalaya are moved even to rapture at the sight of the first daisy which springs spontaneously on their path; as an exotic in some garden of the plains, it excites deep emotion; but growing wild, spangling the meadow-grass with its silvery stars, it becomes infinitely more interesting, and the home-sick pining exile will often gather its earliest-encountered blossom weeping.

Leaving this luxuriant vegetation, we arrived at a wild spot, the summit of a ridge of peaks covered with snow; and though the prospect was more circumscribed, and of greater sameness, we enjoyed it amazingly. We seemed to be hemmed in on all sides

with thick-ribbed ice, transported to antarctic snows, imprisoned amid icebergs, vast freezing, and impassable. Presently, however, we emerged, and, descending through the snow, reached the boundary line between the districts of the Jumna and the Ganges. The extreme limit of these river-territories were marked in the manner usually employed in rude and desolate places, by heaps of stone—many raised by Europeans, who thus commemorate their pilgrimage. These cairns being destitute of an inscription, it is impossible to say who the adventurous architects were, since no European name has any chance of being retained in its primitive form by a native.

The next point of great interest is the summit of a ridge whence the first view of the Ganges is obtained; a sight which never fails to raise the drooping spirits of the Hindoo followers, and which excites no small degree of enthusiasm in the breast of the Christian travellers. The sacred river, as seen from this height, flows in a dark, rapid, and broad stream, and, though at no great apparent distance, must still be reached by more than one toilsome march. From a height about two miles from Gungootree, the first glimpse, and that a partial one, is obtainable of that holy place, which lies sequestered in a glen of the deepest solitude, lonely and almost inaccessible, for few there are who could persevere in surmounting the difficulties of the approach. Considerable distances must be traversed over projecting masses of rough stones, flinty, pointed, and uncertain, many being loose, and threatening to roll over the enterprising individual who attempts the rugged way. Sometimes the face of the rock must be climbed from cliff to cliff; at others, where there is no resting-place for hand or foot, ladders are placed in aid of the ascent; while awful chasms between are passed on some frail spar flung across. These horrid rocks would seem indeed to form invincible obstacles to the approach of the holy place, but religious enthusiasm on the one hand, and scientific research stimulated by curiosity on the other, render the barrier inadequate for the purpose of resisting the invasions of man. The difficult nature of the access, however, prevents the concourse of pilgrims, who resort to more easily-attainable spots esteemed sacred on this hallowed river.

The grandeur of the scene which opened upon us, as we at length stood upon the threshold of Gungootree, cannot be described by words. Rocks were piled upon rocks in awful majesty, all shivered into points, which rise one upon another in splendid confusion, enclosing a glen of the wildest nature, where the Ganges, beautiful in every haunt, from its infancy to its final junction with the ocean, pours its shallow waters over a bed of shingle, diversified by jutting rocks, and even here shadowed by the splendid foliage of some fine old trees. The devotee who undoubtingly believes that every step that he takes towards the source of that holy river, which from his infancy he has been taught to look upon as a deity, will lead him into beatitude, is content to seek its origin at Gungootree, but the true source of the sacred stream lies still higher, in still more inaccessible solitudes: and it was reserved for the ardour of those who measured the altitudes of the highest peaks, and penetrated to the utmost limits of man's dominion, to trace the exact birth-place of the holy river. Captains Hodgson and Herbert, in 1818, found, at the height of thirteen thousand eight hundred feet

above the sea-level, the Bhagarati, or true Ganges, issuing from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Neither here, nor at Gungootree, is there anything resembling a cow's mouth, to support the popular fable, which must have been invented by persons utterly unacquainted with the true features of the scene in which the sacred river gladdens earth with its ever-bounteous waters.

A pilgrimage to Gungootree is accounted one of the most meritorious actions which a Hindoo can perform; and in commemoration of his visit to this holy place, a Ghoorka chieftain has left a memorial of his conquests and his piety, in a small pagoda, erected in honour of the goddess on a platform of rock, about twenty feet higher than the bed of the river. The brahmins who have the care of this temple are accommodated with habitations in its close vicinity, and there are a few sheds for the temporary residence of pilgrims, many of whom, however, are content with such shelter as the neighbouring caves afford. The usual ceremonies of bathing, praying, and marking the forehead, are gone through at this place, the officiating brahmin taking care that the fees shall be duly paid. Notwithstanding the stern and sullen nature of his retreat, at some periods of the year he may be said to lead a busy life, conversing with devout pilgrims, and carriers of water to distant lands, who require his seal to authenticate their burdens; and making the most out of all his visitors, whatever their country or their creed may be. Though dispensing with his orisons, we paid him for his services; and it seemed a matter of indifference to him on what account he received the cash.

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## THE SNOWY RANGE, FROM LANDOUR.

The plains of India may with justice be deemed one vast prison, in which the sun, aided at one period of the year by the hot winds, acts the part of jailor. It is only during a brief interval in the morning and evening that exercise can be taken with impunity, except during the cold season, and even then we require a carriage or a horse. Emancipation, therefore, from these restraints, the power of wandering at will in the open air, and the invigorating influence of the bracing atmosphere upon our frames, rendered the party on their arrival at Mussooree like captives newly liberated from a dungeon, or schoolboys breaking loose from their desks.

A road has been cut at the elevation of seven thousand feet above the level of the sea, which completely encircles the height chosen for the sanitarium of Landour, permitting the residents to make an easy excursion of four miles, either on horseback or on foot, every step of the way being fraught with objects of beauty and interest. Here we find mingled with the standard apricot, which grows in great abundance over the hills, the

SNOWY RANGE, FROM LANDOUR.

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oak, the pine, the holly, the walnut, and cherry; raspberries, strawberries, and blackberries, appear in the most delightful luxuriance; daisies, primroses, and violets enamel the ground; and the wild rose flings down its silken leaves in crimson showers. Here objects comparatively humble continually arrest the attention, even in the midst of the imposing scenery which meets the eye at every point.

In no place can the snowy range of the Himalaya be seen to more advantage than from the western side of Landour; the distance, thirty miles, being that which is best calculated to produce the finest effect. From this point they rise with a majesty and distinctness, which is in some measure lost when the traveller, at a nearer approach, gets shut in as it were amid lofty peaks, which circumscribe his view; and in consequence of the extraordinary purity of the atmosphere, they appear to the eye to be much nearer than they are in reality, especially immediately after sunrise. The intermediate country is then veiled in mist, spreading like a lake, and the snowy eminences beyond, arising on its margin, when lighted up by the slanting rays of the sun, seem as if they could be gained by an easy effort; and it is not until these silvery mists have cleared away, and the sun shines out with broader splendour, revealing the true state of the case, that the illusion is dispelled. Dhawallaghiri, the white mountain, in which the river Ghunduck has its source, is considered to be the most lofty of these peaks; its height has not been exactly determined, but those accounts which are esteemed to be the most accurate, render it twenty-seven thousand four hundred feet above the level of the sea. Jumnoutri and Gungoutri, whence the Jumna and Ganges have their birth, are next in succession, both exceeding twenty-four thousand feet, and the latter-named is the most highly honoured by the natives, who affirm that on its topmost summit Mahadeo has erected his throne, while others reverence the whole mountain as a god.

Villages are to be found at an elevation of fourteen thousand feet, but a site of this altitude is not healthy, and the inhabitants have a very wretched appearance; cultivation has been carried five hundred feet farther, and vegetation does not totally cease until stopped, at sixteen thousand feet, by that eternal barrier of snow which asserts supreme dominion over the sublime wastes above. From another point the eye embraces that splendid range of mountains through which the sacred river forces its impetuous course, now fretting along a narrow channel which it has worn amid the rocks, and now flinging itself down in glittering volumes from height to height, until, at length emerging to the view, it is seen winding and wandering along the level country, a thread of silver which the eye follows till it is lost in the distance.

Dazzled by the attempt to distinguish minute and distant objects, we turn with delight to the rich yet sober tints of the surrounding hills, their splendid purples and browns, with here and there the sun bringing out some brighter foliage, while below the landscape assumes a different style of beauty. A series of undulations, diversified with plain and valley, thickly wooded, and showing in its patches of cultivation, its towns, villages, and isolated buildings, that man holds empire o'er the soil. Here we may trace the windings of many roads, and the courses of those fertilizing streams which go gently murmuring along in every direction.

From the crest of the Sowa Khola ridge, at a short distance from this place, the whole valley of Deyrah Dhoon, the small Sewalik range which encloses it to the south, and the dim plains of Saharunpore still farther in the distance, bursts upon the delighted gaze; the snowy mountains forming the magnificent background, and the monarch of the secondary belt, the sublime Choor, standing out beyond the rest; while in the vast expanse of plain, the silver lines of the Ganges and Jumna come shining through the haze.

In our eagerness to reach Mussooree, we had neglected the beauties of Rajpore, which is really an exceedingly pretty village, sufficiently elevated to admit of a clear and unobstructed view of the ever-beautiful Dhoon: beyond it there are some natural objects worth visiting, one being the dripping rock of Shansa Dhare. From the precipitous height of overhanging rock, a stream descends in continual showers, each drop producing a petrifaction. The cliff being worn away by the perpetual action of the water, has assumed a cavernous appearance, formed entirely of spar, here and there presenting basins for the reception of the element, which is cool, clear, and agreeable to the taste. A brahmin has of course established himself in a place which may be called a natural temple, and it is accordingly dedicated to Mahadeo. Opposite, in another direction, we come to a spring containing sulphureous particles, rising out of a mass of limestone, which tinges the surrounding stones with its colouring matter. At Mala Pani the attention is attracted to an object of a very different description, but one which can scarcely fail to excite a strong degree of interest in the breast of every British traveller; it is a monument erected to the memory of general Gillespie, and the officers who fell before the fortress of Kalunga. This mausoleum stands on a platform of table-land, on the summit of a hill near the scene of action. The attack of Kalunga cost a sea of blood, for the Ghoorka invaders so resolutely defended the country of which they had forcibly possessed themselves, that even practised troops found great difficulty in their subjugation. The walls of this once formidable fortress were razed to the ground after it fell into our hands, and its situation is now only indicated by a rude cairn of brick, with a staff in the centre.

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## VILLAGE OF KOGHERA AND DEODAR FOREST,

### NEAR THE CHOOR.

THIS pretty and picturesque village is distinguished for the remarkable height and luxuriance of a species of larch, which botanists designate as the *pinus deodora*. The group represented in the accompanying engraving affords a good specimen of the character of this fine tree, which attains an almost incredible height in some parts of the hill-districts; the tallest of those delineated, measuring one hundred and sixty feet, while very good authorities assert that some are to be found a hundred and eighty feet in height.

VILLAGE OF KOCHERA & DEODAR FOREST.

The Choor mountain, from its great altitude and peculiar situation, presents every variety of vegetation which these mountainous regions afford, and it is scarcely necessary to proceed further, in order to make ourselves acquainted with the leafy products of the hills. The bases of the mountains are carpeted with flowers, anemones and ranunculuses mingling themselves with the violet, the cowslip, and the daisy, while the forest scenery is rich and luxuriant to the highest degree. The rhododendron, with its profuse and superb scarlet blossoms, is succeeded by oak, walnut, birch, elm, and lastly pines, for the highest of the two peaks being covered for a considerable period of the year with snow, is destitute of verdure; and the second, composed of immense granite blocks, is also bare of trees. Where the snow had melted, it revealed stunted shrubs of juniper and currant, and a little lower down, at an elevation of eleven thousand five hundred feet, the most splendid pines in the world rear their majestic heads. The ferns of these ranges are peculiarly beautiful, and in great variety, while fruit of every kind abound; and the appearance of a species of bamboo at an elevation of seven thousand feet, affords reason to believe that many of the products, now exclusively confined to the plains, might be cultivated with success.

We only observed two species of monkeys, but they were exceedingly numerous; one a magnificent lungoor, the other the common brown monkey. The first is upon a much larger scale, and decidedly superior to the lungoor common to many parts of Hindostan. His face is extremely black, and he has a fine wig of silvery white hair to contrast with it. The rest of the body is nearly pure white, with dark fore and hind legs, and, when standing upright, may at a distance be taken for one of the human denizens of these hills. He is a fearless and powerful beast, condescending perhaps just to give the wall to his biped superior; and, if attacked, especially when backed by his companions, proving a very formidable adversary. These lungoors have all the fantastic tricks of their race; and, in the dearth of other occupations, their antics afford considerable amusement. Monkeys, though not objects of veneration in these hills, are tolerated, notwithstanding the mischief which their depredations occasion to the husbandman. Large troops are continually to be seen in the corn-fields, and the crops, never too abundant for the wants of the people, must suffer very serious diminution from the reckless nature of the havoc committed.

Emulating monkeys in the rapidity of their motions, the flying squirrels dart down from the branches of the trees, and skip about with astonishing agility. The species is numerously scattered throughout the hills, and some attain a very large size; their fur is a pleasing colour, and as soft as velvet, and will probably, when the value of the hill-products become better known, be sought after as an article of commerce. The otter, though not numerous, is found in the mountain-streams; one caught in the Pabar was nearly white, and much smaller than the common kind. The game as well as the fish have to contend with many enemies; and amid those which prey upon the former, is the pine marten, an animal armed with all the destructiveness common to the species in other parts of the world. We have seen them in small packs, and hence infer that they hunt in company. The more solitary depredator, the fox, a quadruped exceedingly deficient

in what phrenologists term the organ of adhesiveness, is very plentiful upon these mountains; the wisdom imputed to the species, teaching it never to quit so secure an asylum, even for a flying visit to the Dhoon, where it would be inevitably hunted, though it prowls amongst the rocks immediately overhanging the valley. The fox of the Himalaya differs considerably from the beautiful little animal of the plains, whose delicate blue fur is so much in request at home. The mountain-species is much larger in size, and though the colour varies, it is usually a reddish gray with dark occasional patches, nearly approaching to black; the brush, which is very handsome, is a foot long, and the fox itself generally measures three feet eleven inches in its entire length. It is a very fine creature, and, did the nature of the country permit, would doubtless occasion excellent sport. The Nimrods of the East vainly speculate upon the noble bursts which these foxes would afford to a pack of hounds upon the plains, could the breed be established in such capital hunting-grounds; as, however, so notable a design is not feasible, they are fain to be content with slaying them whenever an opportunity is given for a fair shot.

## RUINS ABOUT THE TAJ MAHAL, AGRA.

The former extent and splendour of the city of Agra may be traced by the number of the ruins which spread themselves around upon every side. Vast tracts covered with old buildings, the remains of wells, and fragments of walls, which originally flourished in the midst of verdure, and under the shade of forest trees, now only render the wide waste of sand, which has swallowed up all vegetation, still more desolate. The country between the fort of Agra and the Taj Mahal is a perfect desert; and visitors, after winding their way through an arid plain, only diversified by sand-heaps and crumbling masses of stone, come, as if by enchantment, upon the luxuriant gardens which still adorn the mausoleum where Nour Jehan and the beautiful partner of his throne sleep in undisturbed repose.

The marble cupola seen to the left of the plate, crowns a beautiful musjid or mosque, attached to the Taj; beyond, flanked by its slender minars, the Taj itself appears; and in the distance the eye rests upon the cupolas and turrets of the magnificent gateway which forms the principal entrance of this terrestrial paradise. Constant irrigation is necessary in India, to preserve the beauty of gardens, which soon disappears if not continually refreshed by the revivifying stream. The pleasure-grounds belonging to the Taj Mahal are watered daily during the dry season; and they are clothed in perpetual verdure, while the surrounding country is a wilderness.

The arched gateway represented in the plate, leads into an enclosure of considerable extent, intervening between the plain and the gardens of the Taj. Many buildings of the same nature skirt these beautiful gardens, and some have been fitted up for the residences of European families during the rains, the only season in which native habitations, however splendid, can be easily converted into comfortable abodes for

Drawn by S. Austin. Sketched by Capt. R. Elliot, H.E. Engraved by E. Challis.

# RUINS ABOUT THE TAJ MAHAL, AGRA.

RUINES PRÈS DU TAJ MAHAL, AGRA. RUINEN IN DER NÄHE DES TAJ MAHAL, AGRA.

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strangers, from a colder country; it being both difficult to exclude the hot winds, and to warm chambers, open to every breath of heaven, sufficiently during the cold weather. The natives themselves are content to envelop their persons in thick clothing; the men wear several shawls, and the women put on wadded garments and extra veils, during a period in which the English residents shut up their doors and windows and sit around fires.

The superior elegance of the native architecture renders it a subject for regret that so few of the deserted buildings, in the neighbourhood of British cantonments, should have been adapted to the use of the new-comers: one or two of the mosques and tombs of Agra have been fitted up for the reception of the families of resident civilians; but the greater number of the European population are lodged in excessively ugly bungalows, built with the old bricks which cover miles of the suburbs of Agra, and which may be had for the trouble of fetching them. A few of the newly-constructed houses are in better taste, after the Italian manner; but these occur too seldom to atone for the frightful and barnlike appearance of the rest. The gardens attached to these houses, though large, luxuriant, and well planted, are too much isolated from them to improve their general aspect; and the only attempt to beautify the tract exclusively occupied by military residents in the close neighbourhood of the Taj Mahal, has been made by the introduction of Parkinsonias. These trees, originally imported from the Cape by Colonel Parkinson, thrive well, with very little attention, in the most arid spots. When mingled with others, they would be very attractive, but their leaves being entirely obscured by an abundance of bright yellow flowers, their effect, when scattered singly over a sandy plain, is any thing rather than pleasing. The court and council of the new presidency will find much to do upon their arrival at Agra, and there is fortunately abundance of material for the exercise of taste and talent.

The church belonging to the cantonments is a very handsome structure, built under the superintendence of an officer of engineers. Several excellent architects are to be found in this department of the service, and Agra is much indebted to the gentleman who has held an appointment for some years in the board of works at that station, for the improvements which he has introduced into the interiors of the bungalows built under his direction. The necessity of consulting economy, and of excluding the heat, have exceedingly injured the outward appearance of Anglo-Indian residences in the province; but though, at Agra, both the brick and the *enteha* houses (the name given to those constructed of unbaked mud) are miracles of ugliness, many of the interiors are finished with great elegance. The best boast of chimney-pieces of marble chunam, and the walls are decorated with mouldings and cornices, which take away from the bleak and desolate air usually the characteristics of these unsophisticated edifices. A great deal, however, still remains to be done; and although military residents have not very extensive funds at their disposal, should a spirit of emulation be created amongst them, they will at least plant out what it may be impossible to pull down and rebuild, and thus render the cantonments of Agra more worthy of their beautiful neighbour, the Taj Mahal.

# RUNJEET SINGH'S ENCAMPMENT AT ROOPUR,

## ON THE RIVER SUTLEJ.

During the period in which Lord William Bentinck held the reins of government in India, a tour which he made throughout the Bengal territory, and into the Hills, afforded an opportunity of a meeting with his highness the maha-rajah, Runjeet Singh, the great Seik chieftain, lord of the Punjab, or Country of Four Rivers, conqueror of Cashmere and Moultan, undisputed master of the most fertile country of India, and possessor of revenues to the amount of two crores (millions) a year. It was generally understood that this meeting had some great political object in view, and that its intention was, to induce our powerful neighbour to enter into a defensive alliance with our government, in order to gain by treaty the navigation of the Indus, for the more speedy transport of troops by steam from Bombay, in case of the necessity of strengthening the defences on our north-west frontier. The spot selected for the interview might be called classic, since it has been made memorable by affording a passage across the Sutlej to Nadir Shah in his invasion of India; while the river itself is still more celebrated as being the Hyphasis of Alexander the Great, and the boundary of his Eastern conquests. Roopur is beautifully situated among the lower skirts of the Himalaya, where the Sutlej first waters the plains; and the splendid encampment on either side of the river showed to great advantage amid the low ranges of hills and woody valleys of the landscape.

Runjeet Singh's army occupied the right bank, and probably equalled in magnificence any display ever made by the gorgeous satraps of the East. The spot chosen for the temporary palace of the chieftain exhibited to great advantage the peculiar ingenuity of native talent, which is never so favourably employed as in the conversion of some desert waste into a scene which looks like the work of the fabled genii of the soil. A space of about eight acres of sand having been marked out, the interstices between the intended erections were sowed with a quick-growing herb, and kept constantly watered; when, therefore, the pavilions and tents were raised, they appeared to be surrounded by parterres of the brightest green. Nothing could exceed the splendour of these tents, which gleamed with the richest draperies of crimson, purple, scarlet, and gold, supported on gilt pillars, and having awnings embroidered, and fringed, and tasselled, in the most costly manner. A wall of kanauts, as they are called in India, on which crimson with a lining of yellow satin was substituted for canvass, enclosed the pavilions on three sides, having openings in the shape of lofty gateways, with towers at each angle; the river running in front, and reflecting the whole of this barbaric pomp upon its polished surface. Above, upon a ledge of rock, the highly gorgeous scene was crowned by a pavilion formed of panels of wood plated with silver, and all around were

splendid groups of caparisoned elephants, war-horses, and camels. Beyond, the several camps of the maha-rajah's army occupied picturesque positions among the hills, which opened to a view of the snowy range bounding the distance.

Runjeet Singh's entrance into his own camp, in point of pomp and circumstance, will bear a comparison with the most ostentatious display of Asiatic magnificence upon record. The troops were drawn up to receive him, superbly arrayed: a squadron of lancers, wearing yellow satin vestments, richly embroidered with gold, and headed by officers glittering with jewels; the infantry, comprising six batallions, each eight hundred strong, wore handsome uniforms in the European style; and the artillery, which consisted of forty guns, was well served and appointed: the most interesting portion, however, to a stranger, being one which is so strongly characteristic of a native army, the Surwar camels, two hundred in number, each decorated with housings of crimson and gold, and carrying a swivel. Then there were the principal officers, sumptuously arrayed, mounted upon elephants, and affording, as they stood in clusters of three or four, between the long files of soldiers, horse and foot, a sort of solid buttress, which had a very imposing appearance. The lines of soldiers were further diversified by groups occupying the centre, consisting of the chiefs of battalions, all gems and gold. Presently a gun was fired, announcing the appearance of the maha-rajah, and a swarm of elephants appeared upon the scene, the stately phalanx surrounded on all sides by irregular troops, lancers, and matchlock men, who, upon their spirited but well-trained horses, careered along with headlong speed, apparently in the most disorderly manner, tilting, jousting, and curvetting, as they hurried wildly on, though, when necessary, drawing up their horses in the midst of a charge, and turning aside, with extraordinary ease and dexterity, when upon the point of encountering some formidable obstacle. This wild pageant having passed, a grave-looking personage, most splendidly attired, appeared upon a prancing steed, ringing with gold and silver ornaments, then another troop, some in chain-armour, and all in fanciful but superb costumes, and then, at least a hundred yards behind, like the hero of some scenic display, in the midst of a small group of elephants, and occupying a howdah of gold, placed upon the tallest and most majestic of these animals, came the mighty satrap himself. His approach was the signal for a discharge of artillery on both sides the river which made the distant echoes ring.

The splendour of the outward garnishing of Runjeet Singh's temporary abode was not shamed by any discrepancy in the interior arrangements, everything belonging to the establishment of this barbaric lord being in keeping. The two principal tents were formed of scarlet and purple broad-cloth, one lined with yellow satin, and the other with shawls, and edged and decorated with gold; their superb draperies being supported upon massy poles, plated with gold, and richly chased. Two of the smaller pavilions were formed of crimson velvet, embroidered with gold in a rich pattern of lotus leaves; all the awnings were of scarlet cloth, the ropes of crimson silk, and the ground spread with carpets of the most costly description, some being of shawls, and others of yellow velvet, embroidered with crimson and gold.

The British camp, of course, showed poor, in comparison with that of a chief who seemed to have brought all Bokhara's vaunted gold, and all the gems of Samarcand, to the display; nevertheless, it was of a character befitting the representatives of a nation boasting more of internal riches than of outward show; and Runjeet Singh himself, in the midst of his glittering array, seemed much impressed with the appearance made by his British allies. The number of Europeans present, two king's corps, the 16th lancers, and the 31st regiment, being in the governor's train, appeared to give him both surprise and pleasure. He regarded these troops with evident astonishment, and remarked to those persons about him, that they were all so fair and young, they looked like gentlemen—comparing them to the sahibs of his acquaintance. He expressed himself also highly delighted with the whole of the troops, and with their movements as they went through the several evolutions after the most approved system of military tactics; and the review being ended, he ordered a largess, consisting of several mule-loads of rupees, to be distributed among the soldiers. However rapacious the maha-rajah may have been in his character of sovereign, upon this occasion he displayed a truly prince-like liberality, presenting shawls and silk to everybody who paid their respects to him. He also occasioned several of the soldiers and camp-followers, who had been induced by curiosity to reconnoitre the precincts of his tented fields, to be called before him, and dismissed them with handsome presents. He was much pleased with the equipments of the British soldiers, especially the lancers; and though it is impossible to say whether ears so well accustomed to the din and dissonance of native music could relish the more subdued harmony of our instrumental performers, he gave a thousand rupees to each of the bands accompanying Lord William's escort.

The Seiks, or Singhs, are a modern sect of Hindoos, differing considerably from their more orthodox brethren, since they will eat the flesh of any animal, excepting that of the cow. These people are followers of Baba Nanuk, who several centuries ago founded the sect, into which he admitted converts of all denominations. The doctrines promulgated by this person have, however, been lost sight of in the lapse of ages, for he insisted upon the renunciation of idolatry, and the abolition of caste, directing the attention of his followers to the precepts of a book compiled by persons entering into these views, called the Adi Grunth. Baba Nanuk's converts were in the first instance denominated Seiks (disciples), and were a peaceable race; but being persecuted, their high-priest, Govind, the tenth in descent, changed the appellation to that of Singh (lion), and called upon them to resist their oppressors, and take up the sword. Becoming warlike, and spreading themselves over the Punjab, they obtained possession of the whole country; but their religion has deteriorated.

The army of Runjeet Singh had been disciplined under the command of two French officers of very distinguished merit, who introduced the tactics and system of their own nation; and, in consequence, the French legion of cavalry, and the regular infantry, were considered to be in a high state of field efficiency. Runjeet Singh's own personal body-guard consisted of a kind of legion of honour, composed of picked men, arrayed in gorgeous dresses and rich armour, and considered to

J. M. W. Turner, R.A. DRAWN FROM NATURE BY C. R. WEBB, ESQ. W. Floyd.

VALLEY OF THE DHOON, HIMALAYA MOUNTAINS.

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be the *elite* of the army. These troopers were all tried shots, and at eighty yards could hit a small brass pot with a matchlock. The horse artillery of Runjeet's army consisted of guns of small calibre, and their field equipment resembled that of our late fort-batteries, and consequently such field-pieces would be no match for our horse-artillery.

GENERAL ABSTRACT OF THE FORTS, ORDNANCE, AND ARMY, OF MAHA-RAJAH RUNJEET SINGH, AT THE PERIOD OF THE ENCAMPMENT AT ROOPUR.

| | |
|---|---|
| Forts | 10 |
| Guns in ditto | 108 |
| Guns in Horse Artillery, commanded by Natives | 58 |
| Guns in Foot Artillery, commanded by Natives | 142 |
| Mortars | 9 |
| Toombrorahs, or swivel-guns, mounted on camels | 305 |
| Irregular Cavalry, commanded by Natives | 43,300 |
| Regular Cavalry, commanded by General Allard | 5,200 |
| Infantry commanded by three other French Officers | 6,000 |
| Infantry commanded by Native Officers | 7,000 |
| Golundauze | 1,500 |
| Grand total of the Army | 73,000 |

## VALLEY OF THE DHOON WITH THE GANGES IN THE DISTANCE,

### FROM THE LANDOUR RIDGE.

RETURNING to Mussooree, we were again gratified with a view of the ever-beautiful valley of Deyrah stretching out before us, with the Ganges hastening towards the plains through its devious windings.

After our long sojourn under canvass, we found the houses at Mussooree, though neither so spacious nor so elegant as those at Simla, exceedingly convenient and agreeable. Upon cold evenings we particularly enjoyed a fire, the companion always so acceptable to an Englishman: it is true, we had managed to warm our tents, when fuel was plentiful, by means of wood embers, which were placed, while in a red heat, in large brass basins, and which diffused a genial glow throughout the apartment, but this contrivance lacked the blaze which the lover of the fire-side always delights to provoke. We found very excellent society at Mussooree, the station being greatly on the increase; and though our experience might have rendered us somewhat fastidious, we thought the scenery charming. Unsatiated by our forest wanderings, we followed with fresh zest the rugged and intricate footpaths which led to the different points, whence the view sometimes embraced romantic glens, and small amphitheatres of rocks; and at others ranged boundlessly over an illimitable space, the distance being softened

into the tint of the atmosphere, and rendering it impossible to distinguish the heavens from the earth.

The close vicinity of the valleys of Kearda and Deyrah Dhoon to Mussooree, renders the station particularly agreeable to parties who are fond of going out in search of tigers. The surrounding forests abound with bears, leopards, and wild elephants, but they live in comparative safety, since the coverts are so heavy, and so completely cut up by ravines, that they are inaccessible to the mounted sportsman. Lower down, however, where the tiger chiefly roams, elephants may be brought against the tawny monarch. A battue of this kind, when there are several elephants in the field, and a proportionate number of scouts and beaters, affords a wild and picturesque group, in strict keeping with the jungle scenery: The men upon the look-out usually climb the neighbouring trees, whence they can give advices concerning the whereabout of the savage, who, though often charging with great gallantry, even when first aroused, more frequently endeavours to make his way to some place of greater security. Having received intelligence that three tigers had taken possession of a particular spot, we beat down the banks of the ravine for several hours without finding any trace of them, and were beginning to fancy that we had been misinformed, when, coming to a patch of very tall jungle-grass, we stumbled upon a bullock half eaten, and bearing marks of having been newly killed, and of affording so recent a repast, that we might hope to follow very closely on the track of the destroyer. Accordingly advancing, our leading elephant trumpeting and showing signs of uneasiness, assured us that we were not far off. Several deer got up about three hundred yards ahead, evidently in great terror—another certain indication: so, forward we went, and, catching a distinct view of the gentleman as he crossed the ravine, one of the party fired a long shot, which had only the effect of accelerating his pace. The elephants now pushed on, two more shots were fired, and suddenly the tiger made across the open space full in front of us, but at too great a distance to bring him to the charge. We followed as rapidly as possible, crossing and crashing through the bed of a nullah, to which our friend had betaken himself. While in full chase, two fresh tigers got up almost under our feet, and, receiving a few shots, made for cover. The glare of an eye gleaming through some brushwood betrayed the retreat of one, and a ball aimed with fatal precision went through the brain, and he fell, never to rise again. The second was despatched in a very short time, though it took two or three shots to stretch him on the ground: the third was still abroad, and apparently unhurt, and, arousing him for the third time, he went off in good style, but considerably ahead. At length a long shot from a rifle told; the noble animal turned and charged, coming down gallantly, and offering too fair a mark to be missed: before it could spring upon the leading elephant, a well-aimed bullet stopped his career, and he, too, bit the dust. This day the party returned to camp in great triumph, with three tigers padded on the baggage elephants; the whole cavalcade being such as Landseer would not have disdained to paint, and which, combined with the beautiful scenery and the picturesque cluster of tents, would have made a very effective group upon canvass.

SOURCE OF THE RIVER JUMNA

*Indus*

The next day we proceeded along the Dhoon, without much expectation of finding tigers, and with some intention of looking after deer on the way to the encamping ground, but in beating some lemon bushes, a large tiger broke cover, going off, however, before we could get in good range of him: a considerable space of open country interspersed with swamps, and bounded by a thick forest, formed the hunting-ground, which, if we could succeed in turning the tiger should he make for the forest, was the best that could have been selected; the pedestrians were therefore directed to climb the trees, and to shout with all the power of their lungs, if our friend should come their way. Meantime we had lost sight of him, but were guided to the probable place of his retreat, by a flock of vultures which were perched upon a tree—a pretty certain sign that there was a dead carcase below newly slain, which the tiger would return to devour. The cover was exceedingly heavy, and we found some difficulty in beating; but a glimpse of a tawny stripe, assuring us that we were on the right track, and the trumpeting of the elephants increasing, we pushed forward, warned at the same time by the shouts of our people in the trees, that he was making for the forest. Turned at all points, the tiger doubled back, and was now in a long narrow strip of high jungle-grass, which was separated from the dense wood on the right by nothing more than twenty yards of bare bank, being divided from the heavy covers he had just left by a pool of clear water. We immediately beat up this strip, taking care to have an elephant on the bank, to prevent a retreat to the forest. Presently the tiger again got up about two hundred yards ahead, and again doubling back, one of the party got a fair shot which brought him on his haunches; another ball made him move to some broken ground, where he took up his position. Advancing, we saw him in the grandeur of his rage, lashing his tail, roaring, and grinding his teeth, as he prepared to charge. Firing again, the provocation was completed. With a roar that made the whole dell ring, down he came upon us, and fell at length from a volley fired simultaneously by the whole party, under the very feet of the elephants.

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## SOURCE OF THE JUMNA.

By dint of untiring perseverance, and no small exertion of bodily strength, we at last found ourselves on the confines of eternal snow. As we approached Jumnootree, which is not accessible until the month of May, we found the river gliding under arches of ice, through which it had worn its passage, and at length, these masses becoming too strongly frozen to yield and fall into the current, the stream itself could be traced no longer, and, if not at its actual source, we stood at the first stage of its youthful existence. It is quite impossible to prevent a feeling of exultation from springing up in the mind, at the completion of a pilgrimage to a place so deservedly celebrated; an enterprise which few people have an opportunity of achieving, and still fewer the nerve

to undertake. We had deemed it impossible that the awful grandeur of the preceding scene could have been heightened, yet standing on the snow which now completely covered the bed of the river, and beholding it from the place whence it emerged, we were as much struck with the sublimity of the landscape, as if we had come upon it suddenly, and without previous preparation. The glen is not more than thirty or forty feet in width, and the rocks on either side are of the noblest dimensions, and crowned with dark luxuriant foliage, while the impenetrable region beyond—solemn, majestic, and wonderfully beautiful—seems absolutely to strike upon the soul, so strange are the sensations which it produces in the craving heart of man, as it defies the farther intrusion of his adventurous footsteps.

The most holy spot is found upon the left bank, where a mass of quartz and silicious schist rock sends forth five hot springs into the bed of the river, which boil and bubble at a furious rate. When mingled with the icy-cold stream of the Jumna, these smoking springs form a very delightful tepid bath, and the pilgrims, after dipping their hands in the hottest part, perform much more agreeable ablutions, where the temperature offers the desirable medium between the scalding water above and the chilling stream below. It is usual with the devotees to make an offering of money to the divinity of the river, an offering which of course finds its way to the pocket of the officiating priest, who prays over the bathers, and marks them on the forehead in the most orthodox fashion with the sacred mud of the place.

European travellers pay the tax, for they feel that they owe something to the brahmin for his attendance; but they, at least those who are acquainted with the prevailing feeling of the Hindoos, dispense with the distinguishing badge of idolatrous worship, and make no scruple of standing beside the holy spring with their shoes on. The approach with bare feet is an acknowledgment of the sanctity of the place, which no Christian ought to give;* and the natives of India do not insist upon it from those who differ from them in religious belief, preventing them only from penetrating to the interiors of a few temples. If we offer an insult to the religious feelings of Hindoos by refusing this mark of respect to their deities, we ought to remain at the prescribed

* It may perhaps be necessary to state, that in making these observations there is no wish to countenance the disdain of native opinion, which it is but too frequently the practice of Europeans to display. Many, who from their education and intelligence should know better, insist upon forcing their way with their shoes on into places considered holy by the Hindoos; a wanton act of sacrilege, for which there is no excuse: all that is here advocated, is a determination not to show a degree of homage which is liable to misinterpretation, and to keep aloof from places which involve an acknowledgment of reverence to pagan gods. There is great reason to fear that the influx of European travellers to the Hills is doing much to impress the natives of those districts with the same opinion which the haughty superciliousness, arrogance, and contemptuous conduct, too characteristic of Anglo-Indians, have rendered so prevalent in the plains. Instead of exerting the superior knowledge, virtue, wisdom, science, &c., of which we make so great a vaunt, in gaining the respect of, and affording an example to the less fortunate people of India, we disgust them by the display of all our bad qualities, while they cannot possibly, by intuition, know that we have any good ones. Few, indeed, there are who regard the estimation in which they may be held by the natives, caring not a farthing what "those black fellows" may think of them; and yet there are no better judges of manners

distance from their sacred places, since it has been very justly remarked, that no native would understand why a Christian should take off his shoes, or in any other way mark the holiness of any particular spot, unless he really considered the spot to be holy.

The height of the snow-bed at Jumnootree is about ten thousand feet, and in the month of October, when all the snow that ever melts is melted at this place, it is possible to advance somewhat nearer to the real source than at any other period of the year. Crossing the snowy bed whence the water emerges at Jumnootree, is a work of some difficulty, and when accomplished, we find that the infant river is divided into three streams, each forming a separate waterfall, and flowing over steep green hills. The lower of these are surmountable, but with great difficulty and some danger, as the stones are loose, and slip from under the feet: in process of time, however, we may look forward to such an improvement in the roads of these hills, as will allow the traveller to reach the utmost extent which human means can render possible.

Those persons who have proceeded as far as the present circumstances will admit, that is, about a mile beyond Jumnootree, have ascertained that the most direct stream of the river does not arise from any part of Bundurpooch, but from the range that runs off it to the westward. As we stand at Jumnootree, these small streams are perceptible before their junction into one fall, which loses itself under a mass of snow, whence it issues near the hot springs before mentioned.

The forest stretches at least fifteen hundred feet above the snowy bed of the Jumna, before vegetation is entirely forbidden by the frosts of the giant heights beyond. The geologist may make a very interesting collection at Jumnootree; beautiful specimens of garnet, shorl, and tourmaline crystals being to be found: there is a considerable quantity of talcose gneiss rock, but the greater proportion is a coarse gneiss, while the granite summits of the mountain-peaks rise to the height of ten thousand feet above.

The brahmin who accompanied the party was a good-looking intelligent man, who had made the pilgrimage very frequently before, in company with other European travellers, whose motives in performing the journey he can now pretty well comprehend; and the congratulations which he offered upon the accomplishment of our toilsome and perilous march, were of a different character to those bestowed upon the pious, who had the greater satisfaction of feeling that they had found the way to heaven.

After we had indulged in the gratification which the sublime prospects of this interesting place afforded, we proceeded to satisfy some of the cravings of appetite, which had very forcibly reminded us of our terrestrial nature. We might have caught and cooked our fish in the same stream, had we not been otherwise provided; but one of the first things which a native of India undertakes, at a halting-place, is to kindle a fire, and commence the preparations of the meal. Some of the Hindoos, who had brought rice with them, boiled it over the hot springs, by inclosing the grain in a cloth which they tied to the end of a stick. In the vent of the principal spring, which issues

with great force from a fissure in the rock, the temperature of the water is about 194°, which at that elevation is near the point at which water is converted into steam; and at the same time the mercury, when placed in the bed of the river, has been known to sink as low as 37°. The water itself is exceedingly pure, transparent, and tasteless, without any kind of sulphureous smell. There are several hot springs to be found along the course of the Jumna, for which, according to general belief, the traveller is indebted to an exceedingly pious person, favoured by the gods with the gift of causing hot water to flow whenever he found that of the river too cold for the comfortable performance of his ablutions.

After invigorating ourselves with a due proportion of food, we prepared to set forth upon our return. The prospect of the difficulties which it must be our fate to encounter, in getting back to Kursalee, were rather dispiriting, being most assuredly equal, and perchance still greater, than those which we had surmounted upon our approach. In the course of the day's journey we crossed the Jumna more than thirty times, and having to slide down the places which we had previously scrambled up, and to leap many gaps which had been more easily passable on the other side, it was necessary to summon all our energy to the task. The spots on which we occasionally rested offered, in their soft loveliness, a pleasing contrast to the rugged horrors of many portions of the scene—the beautiful mingling with the sublime. Sometimes we seated ourselves upon banks of violets of the richest blue, and surrounded by luxuriant vegetation of fruit and flowers, the strawberry spreading itself far and wide, and raspberry, blackberry, and black-currant bushes, forming a perfect garden. Another turn of an angle brought us almost in immediate contact with the snow, which in some places lies smooth and hard, unbroken and glittering in its unsullied purity; while in others it occurs in rougher masses, darkened by stains of earth, and, anon, we traced its course in long tracks descending in the nullahs and valleys below.

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## SHUHUR,—JEYPORE.

JEYPORE, a Rajpoot state, and one of the central provinces of India, although not boasting the picturesque beauty and abundant fertility of some of its neighbours, is rich in objects of curiosity, both natural and artificial. The fortress of Shuhur, rising boldly on a rocky ledge, one of those picturesque eminences which intersect the plains of India, varying their monotony, presents an object of feudal grandeur, which transports the European stranger back to the ages of chivalry.

Colonel Tod, in his admirable work upon Rajasthan, has traced the strong resemblance between the institutions of the northern nations, and those of the warlike states of India, and we cannot travel through any portion of this interesting country without meeting with some object to call up recollections associated with the crusades, the

Drawn by W. Purser. Sketched by Capt. R. Elliot, RN. Engraved by Perry Heath.

# SHUHUR.—JEYPORE.

SHUHUR.—JEYPORE.

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baronial wars, and the feuds of Christian warriors. A horseman clad in chain mail, bearing his vizor up, and armed with shield and lance, mounted on a gallant steed, richly caparisoned, and clattering under the weight of defensive armour, will pass us on the road, like a knight repairing to a tournament. If we meet a chief, we find him surrounded by spearmen, and we rarely encounter fire-arms of more modern construction than those which succeeded the hand-cannon, the matchlock, and arquebus.

The distinguishing title of the children of the soil, "the mild Hindoo," so long supposed to be characteristic of all the tribes who venerate the cow, and refuse to shed the blood of animals; now that we have become more extensively acquainted with the country, is discovered to be wholly confined to the stunted, timorous race found in Bengal and a few other districts on the coast. The inhabitants of the upper and central provinces have much more of the lion than the lamb in their composition; and the Rajpoots, especially, whose trade is war, make some of the finest soldiers in the world. The Bengal army, so called in consequence of the name of the presidency to which it is attached, does not recruit its ranks in the province from which it takes its appellation, but is chiefly composed of daring spirits from Oude, Pytauns of high blood, and the descendants of a race of princes, the warriors of Rajasthan.

The instant that we pass the boundaries of Bengal, we are struck with the change in the stature and appearance of the population. Tall athletic men, bearing a martial air, succeed to the diminutive and obsequious Bengalee. The natives of the Upper Provinces are altogether a finer race, morally as well as physically: they not only make better soldiers, but better servants; they are, generally speaking, more active and trustworthy, and more susceptible of generous treatment: and they may be depended upon with confidence in any emergency, for, where they are attached, they will stand by their employers to the last, and defend them at the hazard of their lives.

As we penetrate farther into the heart of India, we meet with stronger indications of the military spirit which pervades the country. Since the fall of Bhurtpore, the expiring effort of the neighbouring states to resist the progress of British ascendancy, the land has been at peace; but it is easy to perceive that the sword, though no longer drawn, has not been laid aside. The cities and villages are still provided with those primitive defences, considered efficient in a country in which the art of war has not progressed as in Europe, or been reduced to a science; and the numerous fortresses crowning many a desert height, still bristle with spears, and reflect the sun's beams from targets and crested helms. The province of Jeypore, with its arid wastes and toppling sand-hills, seems to be the fit retreat of the storm fiend, whose withering breath is poured in scorching blasts over the plains of Hindoostan. Though from the parched and apparently exhausted soil, crops are produced in extraordinary abundance—so fertilizing are the rains, so exuberantly fruitful the earth of these sunny realms—during many months of the year Jeypore exhibits a howling wilderness. Yet still it is not destitute of vegetation. When the exhausted traveller sinks down, as the deceptious hope which pointed to lakes and pools, receding as he advances, leaves him to all the horrors of thirst, he finds a welcome solace and relief in those gigantic

water-melons, which rise amid the sand, and come to perfection in the hottest and driest seasons.

In the rocky parts of Jeypore, precious stones of considerable value are procured at little trouble and expense; the garnets are particularly beautiful, and amethysts and other gems sell at comparatively low prices. The capital of the province is a grand mart for pearls: occasionally great bargains may be obtained of this chaste gem; the common cost is somewhat less than in places more remote from the commerce of Persia: a pearl of the size of an ordinary pea, which at Delhi is sold for twenty rupees, (two pounds,) may be had for seventeen at Jeypore. The political influence which is still retained by females, in provinces which have never been thoroughly subjugated to the dominion of the jealous Moghuls, is strikingly manifested in the somewhat romantic history of the young sovereign of Jeypore. It is well known that he is a surreptitious child, placed upon the throne by the intrigues of the clever and artful woman who calls herself his mother. She was the favourite of the late Rajah; and at his death, being anxious to uphold the share which she had obtained in the government of the country, imposed the offspring of one of her domestics as her own. The Rajah died childless; but this lady, pretending to be in the way to become a mother, produced an heir to the throne; and, aided by the influence of a man of high rank and great popularity, contrived to get herself appointed to the regency, with the title of Maha Ranee. As soon as it was practicable, she introduced the child at a feast, at which a large proportion of the nobles were assembled; and after they had eaten rice with him, became quite assured that the imposture, if discovered, never would be made the subject of public discussion. The real mother of the infant, it appeared, was a sweeper, a class held in the utmost abhorrence by the high-born Hindoos, who would consider themselves polluted if these outcasts only touched the hems of their garments. Had the true parentage of the young prince been revealed, many heads of houses must have shared in his degradation. All who had dipped their hands in the same dish with him, would have lost caste; and their silence and co-operation were effectually secured by so important a stake. Though many persons, discontented at the ascendency gained by this ambitious woman, were ripe and ready for war, the times were not favourable for an outbreak; the fortunate plebeian is firmly seated on his throne, and the country is as much settled as it can be; having lost its independence, yet suffered by the policy imposed on the local powers by the British authorities at home, to be harassed by disorder and misrule. The mild and wise measures, the equal distribution of justice, and respect of property, characterizing the Christian government of India, have reconciled all the provinces enjoying these inestimable benefits, to its dominion; but while the yoke of a conqueror is severely felt in the constrained obedience to tyrants of their own name and nation, the miserable inhabitants of the central provinces are deprived of every advantage arising from our power in the East.

Drawn by S. Prout.

Sketched by Capt. R. Elliot, R.N.

Engraved by J. Redaway.

# TAJ BOWLEE, BEJAPORE.

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# TAJ BOWLEE,—BEJAPORE.

THE ruined city which commemorates the short but splendid reign of the Adil Shah dynasty, has been truly and poetically styled the Palmyra of the Deccan. It contains an immense number of buildings, not less interesting than magnificent, which arose and were finished within two hundred years; and which, despite of the desolation which has fallen upon them, still retain a considerable portion of their original beauty. Many have been scarcely injured by the lapse of time, the utter abandonment of man, and the strife of the elements. On approaching from the north, the great dome of Mohammed Shah's tomb first attracts the eye; it is to be seen from the village of Kunnoor, at the distance of fourteen miles; and in drawing nearer, other cupolas, towers, and pinnacles spring up so thickly and so numerously, that it is impossible to banish the expectation of arriving at a populous and still flourishing capital. The road to the outer wall, it is true, leads through ruins; but this is no uncommon circumstance in the environs of Indian cities; and as the guns are still mounted, and the prince to whom it has fallen keeps the ramparts and the gates still manned, the idea is not dispelled until the traveller actually finds himself in the streets, many of which are so choked up with jungle, as to be impassable. It is now a city of tombs; and travellers, wandering through its unbroken solitudes, have remarked the melancholy contrast afforded by the admirable state of repair which distinguishes those edifices, reared in honour of the dead, with the utter demolition of the houses formerly inhabited by the living residents of the city.

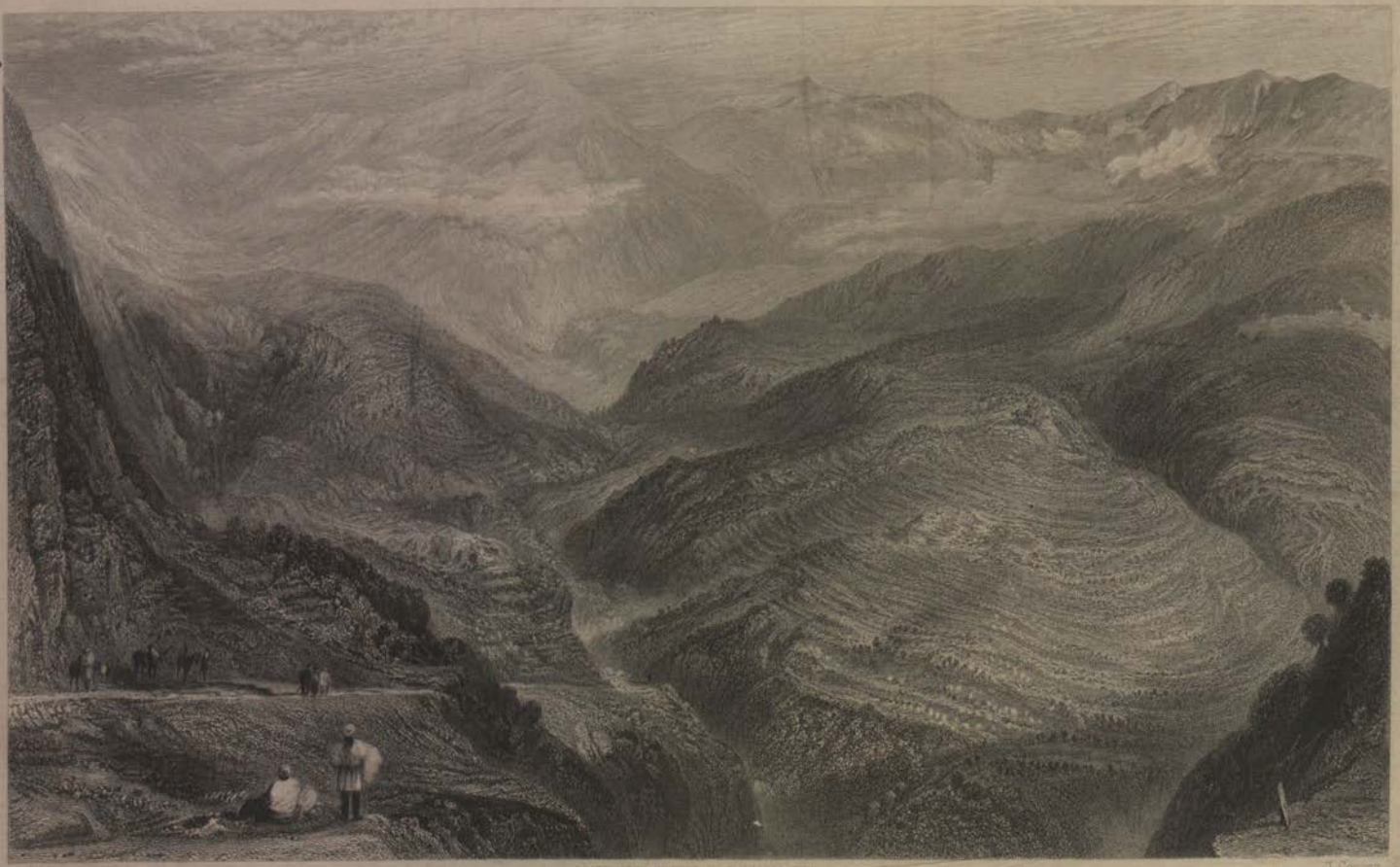
The fine reservoir of water, delineated in the accompanying engraving, is situated under the walls, at a short distance from the Mecca gate: it was the work of Mulik Scindal, the friend and favourite of Sultan Mahmoud, the most popular of the Bejapore kings, who commemorated his fidelity to his master, and the superb reward bestowed upon it, by the formation of one of the most splendid tanks which can be found in this part of India. The pond, or bowlee, as it is called, is nearly one hundred yards square, and fifty feet deep: it is surrounded on three sides by a colonnade, with a gallery above; on the fourth, the entrance is through a magnificent archway, flanked by handsome wings, expressly built for the accommodation of travellers. The water is kept very pure, by the few natives who still inhabit the spot; and though sometimes polluted by Christian bathers, the European visitors usually desist from this mode of annoyance, when remonstrated with upon the subject.

At a short distance from the Taj Bowlee, there is another very interesting building, consisting of a mosque and gateway, called the Maitree Kujoos. It is small, but very elegant in its design, and elaborately finished; the material is a fine closely-grained black stone, capable of receiving a high polish; there are three stories in height, and from the angles are attached an embellishment not uncommon in India, consisting of

massy stone chains, cut out of solid blocks, there being no joinings perceptible in the links. The story attached to this mosque is rather curious: its founder belonged to the very lowest class of society; an outcast, in fact, who followed an occupation deemed to be of the most degrading nature, and who, especially at the period in which he flourished, could not, in the ordinary course of things, attain either to wealth or consequence; his employment was that of a sweeper, the worst paid, and the most abject menial attached to an Indian establishment. The elevation of this person was owing to an accident, which disconcerted the deep-laid scheme of a pretender to the occult art. Ibrahim Shah the First, having for a long period been afflicted with a distressing malady, and having consulted the medical attendants of his court in vain, sent for an astrologer of some repute, and inquired of him, whether he could procure his restoration to health through the influence of the stars. The sage, determined that one person at least should be benefited by their means, and intending that the luck should fall upon himself, told the king, that the heavenly bodies would prove favourable to his wishes, if, upon a particular morning, he should present a very large sum of money, naming the amount, to the first human being he should see. There is no doubt that the astrologer intended to present his own person to the notice of the king; but Ibrahim, in his anxiety to avail himself of so easy a mode of procuring relief, arose at an unusually early hour, and, proceeding into the court of the palace, was met by a sweeper, a domestic always astir betimes in the morning. The king put the money into the astonished sweeper's hand, who, not coveting wealth for his own use, or perhaps aware, that, cut off as he was from the probability of obtaining respect and distinction, it would be a barren possession, employed it in the erection of a building, which still remains entire, attracting the traveller's eye by the symmetry of its proportions, and the beauty of the carved work with which it is adorned.

## VIEW NEAR JUBBERAH.

The village of Jubberah lies to the north of the Mussooree and Marma ridges, on the route from the latter towards the source of the Jumna. The hills at this place have the regular Himalaya character, a three-quarter perpendicular slope, to a hollow, from which at once a similar hill strikes up. From the summit of a neighbouring promontory we obtained one of those striking views which so much delight the lovers of the picturesque, but which, though they fill the bosom with strange and thrilling emotions, would be unfitted for canvass. The pure white pyramid of one of the highest of the snowy range, towering in bold relief to the clear heaven, which it seemed to touch, contrasted finely with the dark hills in front, yet with so abrupt a transition, that persons who never beheld so novel an effect, would fancy any attempt to portray it, to be some wild vagary on the part of the artist. Indeed, it has been very justly remarked,



J. M. W. Turner R.A. — DRAWN FROM NATURE BY G. F. WHITE, ESQ. — J. Cousen

# VIEW NEAR JUBBERA.

*Himalaya Mountains*

that the most common Oriental sky is often thought to be an exaggeration, when its mellowed beauty is represented on paper or canvass at home, and yet no painting can afford a just idea of its peculiar glory.

The skies of England, though not without their charms, and producing occasionally some fine effects, do not afford the slightest notion of this mountain hemisphere, with its extraordinary variety of colours, its green and scarlet evenings, and noon-day skies of mellow purple, edged at the horizon with a hazy straw-colour. It is impossible, in fact, to travel through the Himalaya, without perpetually recurring to the rich and changeful hues of its skies; every day some hitherto unnoticed state of the atmosphere producing some new effect, and calling forth the admiration of the most insensible beholder. This is particularly the case at dawn; for while the lower world is immersed in the deepest shade, the splintered points of the highest range, which first catch the golden ray, assume a luminous appearance, flaming like crimson lamps along the heavens, for as yet they seem not to belong to earth; all below being involved in impenetrable gloom. As the daylight advances, the whole of the chain flushes with a deeper die, the grand forms of the nearer mountains emerge, and night slowly withdrawing her obscuring veil, a new enchantment decks the scene: the effects of the light and shadows are not less beautiful than astonishing, defining distant objects with a degree of sharpness and accuracy which is almost inconceivable: and until the sun is high up in the heavens, the lower ranges of the mountains appear to be of the deepest purple hue; while others, tipped with gold, start out from their dark background in bold and splendid relief. A new and sublime variety is afforded when a storm is gathering at the base of the snowy chasm, and dark rolling volumes of clouds, spreading themselves over the face of nature, give an awful character to the scene.

Our day's march to Jubberah was peculiarly agreeable; we had risen as usual with the sun, enjoying the sweetness and freshness of the mountain air; and, after a steady advance of some hours, in which a great part of our journey was performed, came to a peculiarly beautiful spot, where we found our breakfast laid out, our people having gone forward, as usual, to prepare it. It was a platform of rock, scooped by the hand of nature in the precipitous side of a shaggy mountain: above our heads crag piled itself upon crag, the interstices being richly clothed with foliage, forest trees springing from the rifts, while creepers threw down their wild garlands to our feet. In front, and all around, we looked upon a chaotic confusion of hills, some separated from us and from each other by narrow and deep ravines, and some running in long ridges, throwing out what appeared to be endless ramifications.

While seated at our repast, we observed another European traveller at a considerable distance, pursuing the path which we had just trodden, and, having the day before us, we awaited his approach. We found in this gentleman a very acceptable addition to our party, he being well acquainted with the mountains, and having spent a considerable period in places out of the common route of the tourist, and where, previous to his arrival, the English were only known by name. In looking over the notes of my fellow-travellers, I found none so copious or interesting as those which he made during

his wanderings through the valley of the Baspa, and, as they form a very agreeable variety to each day's itinerary, little apology need be made for inserting some interesting extracts in this place.

"The Baspa derives its source from a lofty range of mountains, shutting in the valley, to which the river has given its name, to the east, and forming the boundary of Koonawar, a small and fertile district, situated between the Sutlej and the Jumna in that direction. The Baspa runs nearly east and west in a stream of considerable volume, expanding occasionally over a broad bed of stone, and assuming at these times a tranquil character, as its shallow waters glide calmly along. In many places, however, the stream narrows, as it is girt in on either side by rocky banks, and then it pursues its course with headlong fury, rushing over its rugged bed in a sea of foam, and with a velocity which defies all comparison. At length, three miles below Sungla its savage beauty is completed, as, suddenly contracting in breadth, it forces its passage through a frightful chasm, so narrow as to admit of one of the rude native bridges being thrown across it, and, bounding from rock to rock, it flings itself in fearful torrents over the gigantic obstructions which chafe, but cannot delay it in its rapid flight. From this point, until it throws itself into the Sutlej, its waters are perfectly ungovernable, dashing madly down a steeply inclined plane, and forming cataracts as they leap over the ridges of rock which continually cross the bed. The river gathers foam as it goes surging along, and while flinging up dense masses of spray, which descend again in silvery showers, roars and rages with terrific violence, sending forth wrathful sounds like the angry messages of some incensed deity, which tell of impending ruin.

"Those who have brains and nerves to bear the frightful whirl, which may assail the steadiest head, plant themselves on the bridge that spans the torrent, and from this point survey the wild and awful grandeur of the scene, struck with admiration at its terrific beauty, yet, even while visions of horror float before them, unable to withdraw their gaze. On the right, the snowy ranges shoot up their hoary peaks to a tremendous height, while to the left the inferior chains extend far and wide, showing an endless variety of forms, all clothed in a mantle of green, the luxuriant herbage darkening into forests of pine, and the whole fertilized by innumerable streams. Imagination, however vivid, can scarcely figure to the mind a prospect so grand and thrilling, and the most gifted pencil would fail in the attempt to delineate its savage splendours: lying out of the common track, it is not often visited by Europeans, although perhaps no portion of the Himalaya affords so many attractions to those who delight in contemplating the more wondrous works of nature."

Arriving at Sungla, our friend was just in time to be present at one of the religious festivals celebrated annually by the natives of the valley, at which, according to the custom prevailing throughout Asia, a fair was also held. The people who attended were congregated in a small plain about a mile from Sungla, having brought out their gods in whose honour the assembly was convened. They consisted of four images, two of Narayan, one of Nagus, or the snake-god, and one of Budrinath: these were placed upon a moveable throne, not unlike the rath or car of Juggernaut, draperied with gay-

coloured tissues, and placed upon a circular platform of stone, which upon other occasions served for the purpose of treading out and winnowing corn. The images, though frightful enough, were less barbarous than some which are exhibited in the plains; each was furnished with a considerable number of faces, carved in gold and silver, and of no mean execution. They were crowned with enormous plumes of the silken hair of the cow of Thibet, dyed in purple and red, and profusely garlanded with the flowery products of the neighbouring jungles, many of great beauty and fragrance, and some of the splendid blue which is the least common of the varieties which the floral wreath exhibits. Around these idols, weapons of various kinds, and the ornaments belonging to the different temples, were piled, forming altogether a most fantastic group, and showing the perversity of the human mind, in preferring such grovelling objects of worship in a scene so strongly indicative of the power and grandeur of the Creator of all things. One of these monsters, who figured as the principal divinity, and who mounted eighteen heads, six of gold and twelve of silver, was honoured by the imperial chattha or umbrella, a mark of sovereignty said to have been bestowed upon it by a pious rajah, who having made a pilgrimage to one of the most sacred places in the mountains, brought away the image of Narayan, which now bears the name of Budrinath in honour of his former residence.

The religious ceremonies consisted of a peculiar, frantic kind of dance, performed by persons of both sexes, and of all ranks, who formed themselves into a ring, holding each other's hands, and moving round to the music which should have marked the time. This dance was led by one of the chief attendants of the temples, who regulated the movements somewhat in the way of the conductor at the Italian Opera, using a silver-handled chowrie, instead of the roll of paper; and the musicians, who performed upon various instruments, all more or less barbarous, likewise made the circle with the dancers. Never were deities welcomed with greater noise and clamour, or more horrid dissonance. Time and measure were equally set at nought, each striving to make himself heard above the rest; drums beating, trumpets blowing, cymbals clashing, mixed with the shriller blasts of the clarions, and an indescribable twangling and jangling besides. Some of the instruments were of considerable value, being formed of silver, and purchased by a subscription from the chieftain of the neighbouring district, and the inhabitants, who seemed to delight exceedingly in the noise, that reverberated in an astounding manner through the hills, returning upon the ear in prolonged echoes, which would have been not unpleasing at a greater distance.

As the dancers flagged, or deemed it expedient to allow others to take a share in the rites, their places were supplied by new performers, the ring being composed of about fifty persons at a time, of a very motley character—rich and poor, the ragged and the splendidly attired, joining together in great amity. Everybody appeared in their best garments, and all were adorned with flowers; but notwithstanding these beautiful decorations, the costume was anything but attractive, while many individuals made a very sorry and squalid appearance. Many of the women had extremely long hair, but this natural beauty, though plaited and adorned with considerable care, had

not the greater charm of cleanliness to recommmend it; the long black braids, descending nearly to the feet, were surmounted by caps of black and scarlet woollen cloth, exceedingly dirty, and raising disagreeable ideas in the mind. The women wore silver and gold ornaments across the forehead, rich and fantastical, but not particularly becoming; and those who were wealthy enough, loaded themselves with a great variety of tasteless incumbrances—chains and bells of precious metals, a profusion of ear-rings, and silver fringes pendent over the eyes, while their bracelets, necklaces, amulets, nose-rings, finger-rings, and clasps of various kinds of coloured stones, were innumerable.

Petticoats of woollen dyed in stripes, generally red and blue, formed the principal garment of the women, and to this a boddice was added, sometimes of coloured chintz, the favourite material of the richer classes;—the costume, which would have been pretty had it been clean, and worn by persons of less offensive habits, being finished by a mantle folded gracefully over the left shoulder, and fastened in front by an enormous clasp made of brass, grotesquely carved and exceedingly heavy, some of them weighing nearly two pounds.

Part of the company were of a very tatterdemalion description, having little covering except of dirt, and such clothing as they had, hanging about them in shreds and patches. This poverty-stricken appearance did not prevent them from meeting with a good reception, and the poorest and the dirtiest mingled freely in the dance, linking themselves with the rich and the gay, whose expensive clothing and super-abundance of ornaments contrasted strangely with their rags. Contrary to the general custom throughout the Himalaya, where every village sends out its troop of professional dancers, there were no public performers at this meeting, the whole promiscuous assembly assisting at the ceremonials. The scene was certainly animated and picturesque, the principal group revolving round the centre, while others were scattered about, some resting under the shade of noble walnut-trees, others lying down upon the grass, after the manner of the ladies and gentlemen depicted in the illustrations of the Decameron.

On one side, a belt-like range of wooded hills, backed by the more lofty Kylass towering in eternal snow, formed a part of the magnificent amphitheatre, the open valley sloping down to the Baspa, which went dashing and foaming along, swollen and turbid with the melting of the icy glaciers above. Worn out perchance by the wasteful exertions of their lungs, a sudden pause took place amongst the instrumental performers; the instant the music ceased, the dancers broke up, and the whole assembled multitude made a simultaneous rush to the spot in which the deities were enthroned; the inhabitants of each village, seizing upon their god, carried him off without further loss of time; and thus the whole concourse dispersed, as if by enchantment.

Bending their steps to Sungla, the party found the people of the village assembled in an open area in front of the temple, dancing in the same order as before, that is, joining hands, and advancing and receding instead of making the round. They accompanied themselves with their own voices, singing or rather chanting in a wild but not unpleasing manner, completely suited to the occasion: the females were the

principal performers here, as well as in other places, the sex manifesting a great predilection to arts which men, both civilized and uncivilized, sometimes regard with disdain. Meantime both men and women indulged very freely in the juice of the grape, drinking deep of the wine, which is imbibed without scruple by these unorthodox Hindoos. The dance, under these circumstances, degenerated into a romping-match, which was kept up until strength and steadiness failed, many measuring the ground in a hopeless state of intoxication, which prevented every effort to rise.

The village of Jungla is small and scattered, in consequence of fires, which on two several occasions committed great havoc among the houses; it is situated on the Thibet side of the snowy chain, and, at the base of the range, at an elevation of nearly nine thousand feet above the level of the sea. The houses are constructed of stone and cedar, the upper story overhanging the road in the peculiar manner which characterizes native architecture in the Himalaya. The air is humid, and unfavourable to several kinds of cultivation, especially that of the grape, which is, however, extensively grown in Koonawar, for the purpose of making wine; while other intoxicating liquids are obtained from different species of grain, the process employed being very effective in procuring a potent spirit. A quantity of dough being prepared and baked, is immersed in wooden vessels with half its weight of water, and buried in the earth for six days in the warm, and nine days in the cold season. Another ingredient is then obtained from grain sown, and plucked up as soon as it appears above the ground; which being dried in the sun, and reduced to powder, is mixed with four times its weight of dough, and then boiled over a slow fire, when it yields a spirit, which is doubled in value if submitted to the boiling process a second time.

Peas and beans thrive very tolerably, but the turnip does not succeed so well, on account of the quantity of rain which falls at this place. The valley of the Baspa is considered to be without the influence of the periodical rains, but though not exposed to the torrents which fall elsewhere, it is visited by such frequent showers, that the ground is kept constantly wet. The tobacco, like all that is at present grown in the hills, is of an inferior quality; the natives improve it for smoking by a mixture of an intoxicating drug, obtained from the leaves and seeds of a plant which exudes a glutinous substance: black cummin is a product of the valley, which the cultivators export to the plains of India; and two descriptions of dye are obtained from the Indian madder; the red sort is in great request, both for giving a vivid colour to the wool which is woven into garments, and as a substitute for the more delicate preparations of rouge used by foreign belles. So efficacious is this root considered in India as a beautifier, that the women, who are particularly anxious to improve their charms, swallow it under the idea that it will heighten the complexion, and add brilliance to their whole appearance. The fruit-trees attain, at this elevation, a very luxuriant growth; and walnuts, nectarines, and apricots, the latter especially, are found in great abundance. The kernels of this fruit form the principal fare of many of the neighbouring inhabitants, in addition to a kind of spinach, and the coarser descriptions of grain.

## CROSSING THE RIVER TONSE BY A JHOOLA, OR ROPE BRIDGE.

HAVING crossed the rivers of these districts, as we thought, in every sort of way; that is, by fording, wading, swimming, on the trunk of a tree, by means of a sangha, and the more commodious edifice at Bhurkote, we were destined to be initiated into a new method of getting over the stream. The natives, who would form excellent *materiel* for rope-dancers, perform the operation with great apparent ease, by holding on with hands and feet, and making a sort of loop of their bodies; but, for people who are unaccustomed to such exercise, there is a wooden slide attached to the rope stretched across the water, which is at this place too broad to be spanned by any bridge of native construction, being about seventy or eighty yards in width. The left bank is considerably more elevated than the one opposite, and from this side, a three-stranded rope, about as thick as a man's wrist, was attached to a log of wood, secured among the rocks. The rope being then stretched across the river, was passed through the prongs of a fork, or wooden prop, planted firmly in the ground, and the rope, now divided into three strands, was secured to the trunk of a tree kept in its place by a heavy weight. Upon this rope, which is well twisted and greased, is placed a semicircular slide of hollowed wood, with two handles, to which a loop is attached; the passenger seats himself in this novel conveyance, taking hold of the handles, and is launched from the higher to the lower bank with considerable celerity; a thin cord at the same time remaining attached to the slide, from either side of the river, for the purpose of recovering it, or of pulling the traveller from the lower to the higher bank, in which event the passage is more slowly made.

Other jhoolas in the mountains vary a little in their construction: Half a dozen stout worsted ropes are stretched across the river, and fastened to a projecting buttress on each bank. On these ropes runs a block of wood, which is drawn backwards and forwards by persons stationed on either side of the stream, by means of strings attached to it. There are other loops, which pass round the body of the passenger, who, thus secured, swings off from the buttress, and is dragged across. In this manner, goats and sheep are conveyed one by one; and though the jeopardy appears to be considerable, it is only occasioned by the danger of trusting to a rope which has seen too much service. If the apparatus be new, and sufficiently strong to bear the weight placed upon it, there is no sort of danger in this method of getting across the deep and rapid rivers of the Himalaya; but such circumstances are not to be depended upon, and several fatal accidents have attended the fragile state in which these jhoolas are but too often permitted to remain. It is, perhaps, necessary that the rope should break, and drown one or two passengers, in order to enlighten the people in the neighbourhood with the necessity of repairs—for they are seldom at the trouble to take the length of time in which it has served their purpose, the fragile nature of

W. Purser

DRAWN FROM NATURE BY G. F. WHITE ESQ.

H. Jenkins

CROSSING THE RIVER TONSE BY A JHOOLA.

the materials of which it is composed, and their liability to injury from exposure to the weather, into consideration.

The existence of the river Tonse was not known to Europeans until the year 1814. Too soon losing its name in that of the Jumna, which it trebles in size previous to its junction with the more celebrated stream, it is one of the most considerable of the mountain torrents. When it issues from its bed of snow at an elevation of twelve thousand seven hundred and eighty-four feet above the level of the sea, it flows in a grand volume, thirty feet wide and three deep, maintaining its dignity of character until its confluence with the river, which should, if rivers had their just rights, have been considered its tributary. During its comparatively short career, the Tonse receives into its bosom the waters of several other beautiful streams; the Rupin is one of the most interesting. Descending in the course of our tour to its left bank, we passed through a forest of intermingled birch, cedar, and rhododendron, crossing the river by one of the numerous arches of snow, which afforded a safe bridge, and ascending some hundred feet to a high crag, thickly wooded, we obtained a view which, accustomed as we now were to mountain scenery, struck us with admiration and surprise. The precipices overhanging the torrent were grand beyond all conception; one, at least two thousand feet in height, rose perpendicularly like a wall, and above it mountain was piled upon mountain like gigantic ladders piercing into heaven: the river thundered at a fearful depth below, while the surrounding rocks were draperied with foliage, every cleft holding the roots of some luxuriant shrub or magnificent tree. A rugged path led us again to the bed of the Rupin, and our journeys always consisting of a series of ascents and descents, we afterwards mounted upwards through forests of enormous filberts, walnut, elm, ash, cedar, and fir. Here our march was diversified by crossing a sangha forty-four feet in length, flung over this tumultuous stream, which led us into softer scenery, through wood and brake, and, after passing another torrent, along a path which commanded a beautiful succession of cascades silvering the side of the opposite mountain, we arrived at our encamping ground for the night.

However varied, delightful, and exciting to the traveller a tour in the Himalaya may be, the descriptions given of each day's march must necessarily appear monotonous there is no possibility of conveying to the mind of the reader the gratification which we have experienced in some new burst of scenery, when, emerging from the sombre labyrinths of a thick forest, we come suddenly upon one of those glorious landscapes which fill the whole soul with ecstasy. It is even more than realizing the early dreams of youth, inspired by the perusal of Shakspeare's beautiful description of the forest of Ardennes, while thus living under the greenwood tree—thus enjoying the contemplation of nature in her wildest and most magnificent solitudes. The winter and rough weather which we encounter occasionally in our progress, only serve to heighten the enjoyment of the heavenly serenity which we so frequently experience, while the necessity, sometimes existing, of depending upon our guns for the supply of the table, gives a new interest to the day's march.

Our Mohammedan attendants take care that the most and the best shall be made

of everything; for in our case certainly his satanic majesty had not provided the cooks. No sooner have they arrived on the encamping-ground—and they do not loiter idly on the road contemplating the scenery—than they set earnestly to work. A fire is kindled in a hole in the earth, and a sort of oven, or hot-hearth, constructed, with which the most delicate operations of the cuisine may be accomplished. If we have no charcoal to roast withal, our birds are braised; if milk is obtainable, it is speedily converted into butter; and these thrifty fellows, foreseeing the difficulties of procuring the *materiel* for a fry, will, when they get a sheep, carefully preserve the suet for future consumption.

If time and opportunity permit, we may find our cold partridges at breakfast embedded in savoury jelly, formed of the head and feet of the animal that feasted ourselves and our followers the day before; wherever there are eggs, there are omelettes; our soup is flavoured with fresh herbs and roots; and sometimes, when our spirits have failed at the too strong chance of being obliged to rest content with a cake of meal for breakfast, we have been most agreeably surprised by a broiled jungle-fowl appearing on the table almost by magic. These jungle-fowls, which are the domestic poultry in their wild state, are excellent eating, finer and of a better flavour, perhaps, than any game-bird, with the exception of the florikin. They are shy, and run very swiftly through the bushes, so that it is difficult to procure them, even where they abound; but we had a *shikaree* (native hunter) in our suite, who was always successful where success was possible. There is one great advantage in having Indian servants; the better class, and it is useless to employ any other, thoroughly understand their business, and set about it with an earnestness that nothing but the most adverse circumstances can damp. It is their duty to get a dinner for their master, and they consider their honour concerned to make it the best that the nature of affairs will admit. Every kind of spice and condiment which may be wanted in a long journey, is carefully provided for the occasion; and whenever it is possible, a feast is spread, and little luxuries produced, as unexpected as they are welcome. In fact, travelling in the Himalaya combines all the pleasures of savage life, and all the conveniences of the highest state of civilization, subject, of course, to the accidents and mutations which journeying over so rough a road must necessarily produce.

One of the least agreeable vicissitudes of a mountain-tour consists of a continued succession of rain, in which event the spirit and energy of our followers are literally drenched out of them; wet to the skin, the tents wet, and everything wretchedly damp and uncomfortable around, they have little or no vigour left to meet the exigencies of the case. Happy to find a dry cavern, or the shelter of some overhanging rock, they cower round a miserable fire of wet sticks, looking the very pictures of wo. Our friend who had traced the course of the Baspa in Kannowar, had suffered exceedingly from the frequent duckings and deluges to which the party had been subjected, and narrated with glee the joyful change which took place when he and his people, dripping and disconsolate, were accommodated by some friendly villagers with lodgings in an old temple. The shelter of a dry roof and a good floor, after damp ground and wet canvass,

Painted by Copley Fielding.

Sketched by Capt. R. Elliot, R.N.

Engraved by W. Floyd.

# THE WATER PALACE.—MANDOO.

PALAIS DE L'EAU.—MANDOO.

DER WASSER PALLAST ZU MANDOO.

FISHER, SON & Co. LONDON.

can only be fully appreciated by those who have enjoyed them. Fires were kindled, garments dried; and faces, elongated to the most doleful length, expanded in the blaze, and became cheery again. Our recent meeting with a fellow-tourist has been already mentioned, and an extract from the diary kept by him while wandering in Hungrung, a district bordering upon the Chinese territories, will show how frequently Anglo-Indians encounter each other in these mountain-tours. "Two days after our return to Nako, there arrived three officers of the —— dragoons, the first Europeans we had seen for a long time, and, as they were pleasant fellows, the meeting proved very agreeable. At Hango, on the 2d, we found Dr. W. and Capt. A.; and in the Rurang pass, fourteen thousand feet high, we came upon the Rev. Mr. B., chaplain at ——."

To proceed, however, with our own travels. We pursued our route to the south bank of the Tonse, opposite to the spot where the Rupin, (having come 10,000 feet, 350 feet per mile of descent, in less than thirty miles,) joins the larger stream. We crossed the Tonse at this place by a sangha, and commenced our descent down a tremendous precipice, which led to a gorge even more awful than any we had yet passed. Emerging, we obtained a noble view of a snowy mountain, and, climbing again, entered a forest of pines, which led us along a high ridge overhanging the river, and afforded at every opening the most enchanting views possible, the mountains being wooded to their summits, and showing every rich variety of foliage as they swept along in graceful undulations, now in dark shadow, and now glittering in sunshine. Some of our party were of opinion that this part of the country would be most desirable as the site of a new station, since it forms a kind of frontier, or neutral ground, between the tamer and the sublimer scenery, and commands every variety of prospect which either can yield; while, if the notion which they entertained concerning the capability of timber being floated down the Tonse and the Jumna could be realized, the proprietors would be speedily enriched by the speculation.

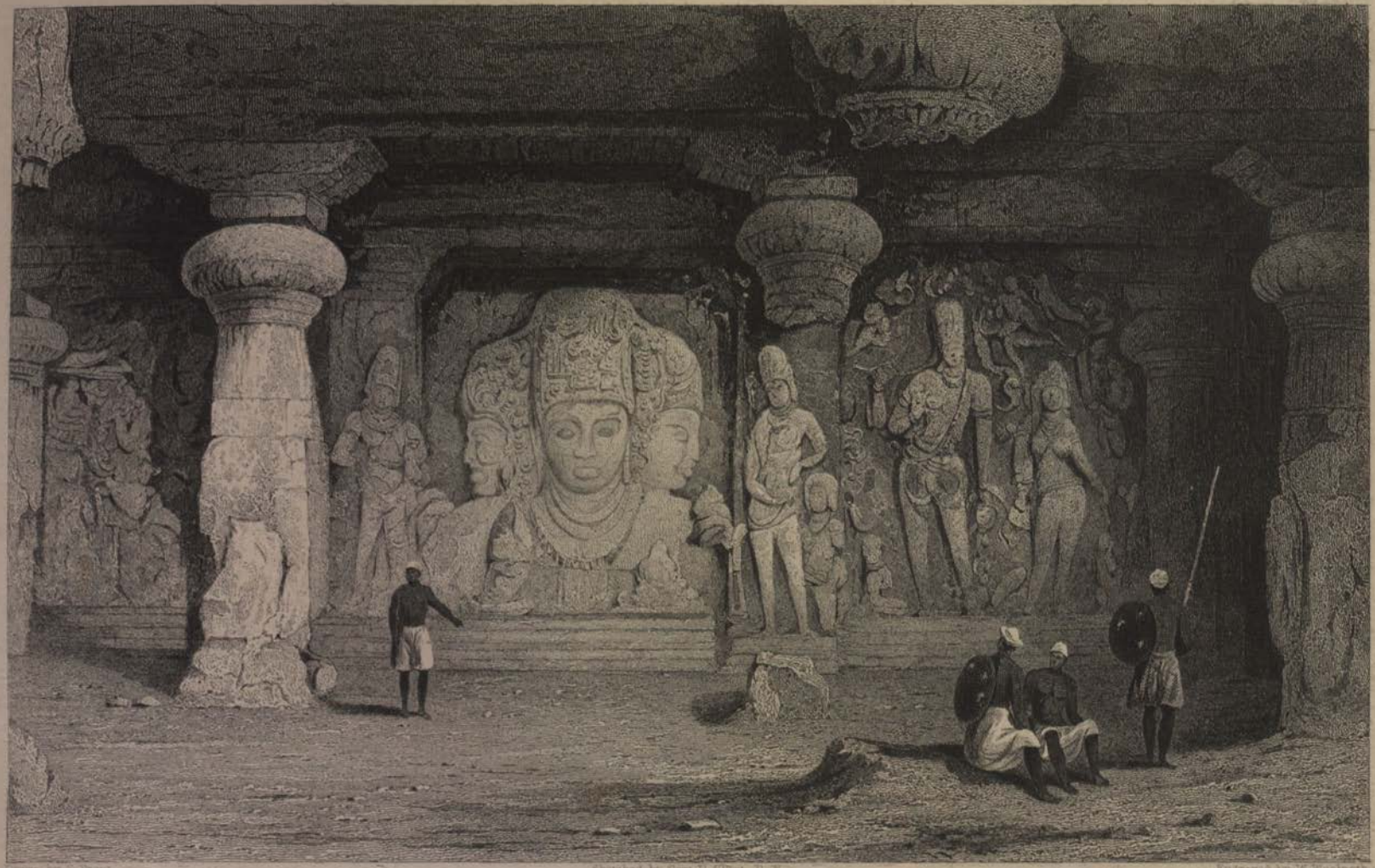
## THE WATER PALACE, MANDOO.

The tumults and wars which during a long period distracted the Rajpoot states, have left the still beautiful and once flourishing city of Mandoo in desolation and ruin. It stands on the flat tabular platform of a mountain belonging to the Vindyhan range, but which is separated from the neighbouring hills by a wide chasm—one of those gigantic works which, though a freak of nature, bears a close resemblance to the designs of man. The appearance is that of an artificial ditch, of enormous dimensions. Over this, to the north, is a broad causeway, which at some seasons forms the only approach, the surrounding ravine being filled with water during the rains. This passage is guarded by three gateways, still entire, placed at a considerable distance from each other; the last being on the summit of the hill, which is ascended by a winding road cut through

the rock. The masses of ruined buildings which spring amidst a redundance of vegetation, apparently the unchecked growth of ages, somewhat resemble those of the city of Gour in Bengal, where the forest has intruded upon the courts and halls of palaces; but the buildings at Mandoo are upon a more splendid scale, and they occupy a better situation upon an elevated height; both are almost equally left to the exclusive dominion of wild and savage beasts. A few Hindoo fakeers compose the whole of the human population resident in a city boasting so many remains of architectural beauty.

In former times, Mandoo was the capital of the Dhar Rajahs. It afterwards fell into the hands of the Patan conquerors of Malwa, and subsequently submitted to the great Acbar, who appeared before the walls in person. The prevailing style of the architecture is Affghan, and some of the specimens are the finest which that splendid race have left in India; the material is chiefly a fine calcareous red-stone, but the mausoleum of Hossein Shah, one of the most remarkable relics still existing, is composed entirely of white marble, brought from the banks of the Nerbudda. The Tehaz Ka Mahal, ship, or, as we have rendered it, water-palace, is erected upon an isthmus, which divides two large tanks of water from each other; the situation is exceedingly picturesque, and the calm, quiet beauty of the building, particularly when reflected from the glassy surface of the mirror, which stretches itself below on either side, affords an object of delightful though pensive contemplation to the traveller, who has come suddenly upon this wreck of former splendour.

The decay of Mandoo took place more than a century before Malwa became tributary to the British government. For a long period it formed an occasional retreat for the Bheels, predatory tribes, who, having ravaged the surrounding country, established themselves at different times in the strong fortresses of the city: these marauders, overawed by the military force at Mhow and other places, no longer dare encroach upon the territories of their neighbours, and, with the exception of the few devotees before mentioned, (desolate creatures,) the jackal, the vulture, the serpent, and the wolf, retain undisputed possession of the halls and gardens, so mournfully attesting the former magnificence of a city overspread with jungle, and abandoned to the beasts of the field. Mandoo is occasionally visited by parties of officers quartered at Mhow, who derive a melancholy gratification in wandering over the scene of fallen greatness; for the most exuberant and buoyant spirit becomes depressed by the solemn stillness and utter desolation of this unbroken solitude. The famous grass oil, so much in esteem all over India, is obtained in great abundance from the herbage which covers the face of the country round Mandoo, and which loads the air with perfume. Its medicinal qualities are said to be very powerful, especially in all rheumatic complaints, sprains, &c.; and in consequence of its reputation, it is frequently adulterated at Calcutta, where it sells at a high price.



Drawn by S. Prout. Sketched by Capt R. Elliot. R.N. Engraved by W. Woolnoth.

# TRIAD FIGURE, INTERIOR OF ELEPHANTA.

*TÊTE A TROIS VISAGES, INTÉRIEUR D'ELEPHANTA.* *FIGUREN IM INNERN DER ELEPHANTA HÖHLE.*

FISHER, SON & Co LONDON.

## TRIAD FIGURE—INTERIOR OF ELEPHANTA.

THE colossal three-headed bust, which fronts the entrance of the principal excavation of Elephanta, is the most attractive, as well as the most striking object to be found amidst the rich sculptures of the subterranean cathedral represented in the accompanying plate. It occupies a conspicuous situation at the extreme end of the cavern, and has occasioned much conjecture and many controversies; some writers supposing it to be a representation of the three personages which are said to constitute the Hindoo trinity, although it is by no means certain that Brahma, Vishnu, and Siva have ever been associated in this manner; while others have pronounced it to be three of the forms under which the last-mentioned deity is worshipped.

The three-headed figure at Elephanta is of gigantic dimensions, measuring seventeen feet ten inches from the top of the cap of the central head to the termination at the breast; that which fronts the spectator is full-faced, those to the right and left are in profile; and by some it is asserted that Siva, whose impersonations are frequently surrounded by almost innumerable characteristic attributes, had, or was intended to have, a fourth head, corresponding with that in front, and that, therefore, only half of the group is given in the sculptures of Elephanta. The whole of this singular triad is hewn out of the solid rock, which is a coarse-grained dark grey basaltic formation, called by the geologists trachyte; it lies in a recess, cut into the rock to the depth of thirteen feet, including the thickness of the doorway, screen, or wall, projecting beyond it, which is about two feet and a half. The basement is raised about two feet nine inches from the ground; at each corner of the threshold are holes, apparently for the purpose of receiving door-posts; and a groove runs along the floor in front, which it is imagined was intended to receive a screen, let down occasionally to conceal the group.

Though there are numerous opinions upon the subject, the most learned personages seem to agree that this vast temple was dedicated solely to Siva, who is here represented with only three of the five heads with which he is frequently delineated. The workmanship exhibits considerable skill and beauty, although the art was evidently in its infancy at the period of its execution. Dimly seen through the long perspective of the pillared aisle, it is wonderfully imposing, and, upon a nearer approach, the details afford an equal degree of surprise and delight. The cap of the eastern head is richly adorned with variegated figures of flowers and branches, intermingled with symbols which are peculiar to Siva, and by which he is always distinguished, each Hindoo deity being recognized by his emblematic devices. The principal head is too much defaced to be so confidently pronounced to belong to the greatest of the gods, and hence the difficulties which have arisen in deciding whether Siva is alone entitled to the honours of this magnificent triad, or if he must share them with Brahma and Vishnu.

The great temple at Elephanta is nearly square, being a hundred and thirty feet deep, and about a hundred and thirty-three feet broad; it is divided into nine aisles,

formed of twenty-six pillars, of which eight are broken, and some of the remainder much injured; there are several recesses somewhat similar to the chapels attached to the cathedrals of Europe, scooped out at the sides, and these, together with the adjacent walls, are covered with sculptures. Time has been busily at work with these curious effigies, and its ravages unfortunately have been aided by the superstitious fanaticism of the Portuguese, whose religious zeal incited them to the destruction of every relic of idolatry, however curious and wonderful as a work of art, on which they might venture to display their indignation. It is said that they went a very ingenious way to work to effect their object at Elephanta, by lighting large fires in different parts of the cave; after the pillars had become intensely heated, they threw cold water upon them, which, by causing sudden expansion, occasioned the stone to split in all directions. Some of the pillars, the capitals of which are seen in the accompanying plate, have evidently been subjected to this destructive process; others, though still standing, are much injured, large splinters being taken off from the top to the bottom, while very few of the figures have escaped mutilation.

We are told that a Portuguese gentleman of high rank, in the fervour of his religious enthusiasm, was wont to employ himself by firing at the offending sculptures with a great gun. Determined geologists have effected nearly as much mischief by their devastating hammers, striking off toes and fingers in the most merciless manner, for the sake of obtaining specimens; a less excusable act of wantonness than that recorded of the Portuguese worthy, since he offended through ignorance, while these perpetrations were the result of a pretended love of science.

The decay but too visible at Elephanta is farther accelerated by pools of water, formed during the periodical inundations, and which sap away the bases of the pillars. From the extraordinary damage effected in the course of a few years by this cause, Bishop Heber has, perhaps too hastily, decided that these wonderful excavations are comparatively modern. Like the caves of Ellora, the period of their formation is involved in the most impenetrable doubt and obscurity; the traditions are so vague and unsatisfactory, as to afford no assistance in arriving at any probable conclusion. Temples dedicated to gods, still the cherished objects of Hindoo worship, have been desecrated from time immemorial, the surrounding followers of Brahma only surveying the sculptured effigies of their most highly esteemed gods on the walls of these splendid excavations, with the same respect which they paid the images resembling them, which the sepoys of Sir David Baird's army found, to their great astonishment, in Egypt. The occurrence of these caves in one peculiar portion of the Peninsula, and upon ground exclusively occupied by the Mahrattas, render the supposition that they were the work of some great people, insulated from the rest of the world, and whose existence has been forgotten in the lapse of ages, very probable. This empire must have lasted many years, to produce works requiring such extraordinary and persevering labour, and it must also have been characterized by the most liberal notions on the subject of religious tolerance, since it has admitted temples belonging to sects violently opposed to each other, into close and apparently amicable neighbourhood.

VILLAGE OF HAREE.

# THE VILLAGE OF NAREE.

THERE can be no doubt that the occupation of the Himalaya by the British, and the gradual introduction of a more scientific method of cultivating the native products of the country, together with the development of its numerous resources, will tend greatly to improve the condition of the native inhabitants. Their poverty is wholly the effect of ignorance, for though there are a great many natural disadvantages, against which the husbandman must contend, yet a superior degree of skill, and a better acquaintance with the principles of agriculture, would speedily counterbalance these drawbacks, and render the soil quite equal to the support of a much larger population, while its exports might be very materially increased. The mountaineers, or Puharies, as these hill-people are called, though perhaps not equal in mental capacity to the inhabitants of the plains, exhibit no want of intelligence, and may be easily made to comprehend the means of procuring additional comforts; but there is one quality essentially necessary to render them agreeable to their British visitants, which is unteachable—and that is, cleanliness.

It is extraordinary how very small a portion of the human race seem to comprehend the blessing of that cheap luxury attainable by all, and how difficult it is to make people who have indulged in dirt and slatternliness, to comprehend the offensive nature of their habits, and to induce them to adopt a better system. Example appears to have no effect; the old Scottish saying, "the clartier the cosier," if once established, remains an incontrovertible dictum, notwithstanding its obvious fallacy, since nothing can be more conducive to warmth, as well as to health, than the cleansing of the pores, and the exchange of dirty garments for clean ones.

Every march throughout the Himalaya affords some proof of the inveterate nature of the preference manifested for dirt, and all its odious concomitants; and while admiring the picturesque appearance of the villages, the ingenuity displayed in the construction of the houses, and the convenient arrangement of some of the interiors, we were deterred from any thing approaching to close contact, either to men or dwellings, by the vermin and bad smells which invariably accompanied both.

The number of houses composing the village of Naree is small, and the primitive hamlets of the hill-districts do not usually exceed twenty-five or thirty, the families being in the same proportion; the advantages of division of labour not yet being understood, all the mechanical arts belonging to one trade, are carried on by the same individual, who transmits his occupation to his descendants. The greater number of the mountaineers call themselves Rajpoots, but they are unable to show any legitimate claim to the title, so degenerate a race seldom springing from warlike ancestry. From whatever circumstance it may be caused, they do not exhibit the intrepidity, hardihood, and enterprise which usually characterize the people who inhabit alpine regions; but

their timidity and apathy are not so offensive as their total want of sentiment. Notwithstanding the absence of refinement of feeling in the Hindoo character generally, the people of the plains manifest a high sense of honour: their marriages may be contracted without respect to that mutual affection which seems so requisite for the security of domestic happiness; but they regard female chastity as an essential, and, if not so easily roused to jealousy as the Mohammedans, will not brook dishonour, and will sacrifice themselves, as well as those nearest and dearest to them, rather than see their women degraded. In the hills, no sort of respect is paid to the sex. Women are looked upon as expensive articles, since every man must purchase his wife; and in order to diminish the sum spent upon the acquisition and the support of this domestic slave, four or five brothers will be content with a revolting partnership in her affections. The demand being so small, it is generally supposed that the infanticide common to many of the Rajpoot tribes is practised with regard to daughters, it being difficult to dispose of a large family to advantage; at least, no satisfactory reason is given for the paucity of females,—who are not found unmarried in the houses of their parents, as would be the case if their number bore any proportion to that of the men. Such a wretched state of things cannot fail to retard the progress of civilization, which in all countries is more easily carried on by means of the women, and children, who are of course influenced by their mothers, than by the adult male portion of the community. Women, on account of the greater liveliness of their imaginations, are readily induced to adopt novel modes of thinking, and, wherever they are in sufficient numbers to have any weight, will, notwithstanding every effort to depress and degrade them, obtain a very considerable degree of influence over the other sex. Thus, even amongst the American Indians, the squaws, though looked upon with contempt and disdain by their lordly masters, have contrived to introduce many innovations, both in religion and manners, in several of the tribes, which they have adopted from their European associates, while there are histories of the heart to be found in the annals of the wildest and most barbarous of these untamed savages. The Hindoo of the plains, though sunk in sensuality, occasionally evinces some finer feeling, and will, in the pursuit of a romantic attachment, afford materials for the poet; but nothing of the kind can exist amid a people who can neither understand or appreciate the charm of female purity; while the women, so long as the abominable system of polygamy prevails, which has been from time immemorial established in the Himalaya, must remain in their present wretched and most contemptible condition. In speaking thus of the native character, we must deplore the melancholy circumstances which have produced it, rather than inveigh against the people themselves, on account of the inevitable result of some inexplicable notions which prevailed in a remote antiquity, and of which they have never yet been taught the fallacy. It is impossible, in passing through a foreign country, not to speak with reprehension of systems and customs which militate against the ideas of persons farther advanced in morality and civilization; but we ought to be cautious in our censures, to pity while we condemn, and, moreover, (when, as in India, we have the opportunity,) to use our best endeavours to introduce a better code of morals, and to try the

T. Allom. DRAWN FROM NATURE BY G.F. WHITE, ESQ. J. H. Merriott.

VIEW NEAR THE SOURCE OF THE JUMNA.

effects of instruction, before we stigmatize a whole race as inimical to all improvement. The language employed in commenting upon native vices of every kind, usually exhibits more of indignation, than of that discriminative justice which ought always to accompany inquiries into national character. It has been truly said, that we have thrown more odium on the faults of the natives than they deserve, and that in our reprobation of crimes and follies, which we have little or no temptation to commit, we forget how often we err on the score of benevolence, justice, courtesy, and charity, towards those who have so much right to expect all the Christian virtues at our hands. Never, perhaps, were the lines of Hudibras more strongly exemplified than in India, since most certainly there, we

> Compound for sins we are inclined to,
> By damning those we have no mind to

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## VIEWS NEAR THE SOURCE OF THE JUMNA.

The glen of the Jumna, a deep and winding valley, sunk amid a most chaotic confusion of mountains, is inconceivably wild and grand throughout the whole of its course to the plains. In many places the river struggles through narrow passages formed by the angles which project into its bed; and the torrent, when circumscribed in spaces scarcely twenty feet in width, boils and foams so fearfully, that to gaze upon it causes the brain to whirl; and sight and sense would fail, if contemplated for many minutes without some strong feeling of security. The accompanying sketch represents a remarkable fall of the Jumna a short distance below its source, the point at which it receives a very considerable tributary stream. This beautiful accession may be traced to its mountain birth-place, winding over the rocky platform in graceful undulations, noiselessly, for its gentle murmurings, together with those of other rivulets, speeding onwards to the same point, are lost in the roar of the Jumna, which comes raging and thundering along, falling with prodigious force into a basin which it has worn for itself in the solid rock, whence it springs again in a sea of foam, and pursues its turbulent course, precipitating a raging torrent down an abyss yawning frightfully below.

The Jumna flows in a southerly direction through the province of Gurwhal, where, at Kalsee ghaut, in latitude 30° 30′ north, it is joined by the Tonse, which, though a much more considerable stream, loses its name at the point of junction. Notwithstanding the rocks and rapids which impede the course of these rivers, some of our party were of opinion that timber could be floated down them—an undertaking which, if accomplished, would render the hills exceedingly profitable to any enterprising person: so thickly wooded are the surrounding regions in many places, that one single square mile would furnish a navy with timber—and the growth of a hill, all the navies in the world.

At the junction of the Banal with the Jumna, the latter is a very broad and rapid stream, flowing over scattered rocks. Throughout its whole mountain-course, this fertilizing river constantly presents some beautiful or inspiring scene, its banks, though rocky and precipitous, and of the wildest character, being diversified with splendid foliage, while in some places the smiling stream glides along the bases of green slopes, rich with cultivation, and of the brightest verdure; and continually crossed by ravines, beautiful valleys may be approached on either side, teeming with every product that nature has given for the use or the enjoyment of man.

In the course of the tours made by the party throughout the province of Gurwhal, they frequently came upon the Jumna, and always with delight, although, as it has before been remarked, some awarded the preference to the scenery of the Rupin and Pabar rivers. The choice is, however, one of comparative beauty, and one which may be accorded to all the thousand streams which spring from the rocks and snows of these giant mountains, with the exception perhaps of the Sutlej, which does not possess the various charms of landscape which render the other views so interesting.

## BEJAPORE.

It is the custom for travellers in India to proceed directly through the city whose outskirts may be selected for the day's halting-place, and to pitch their tents upon the opposite side; thus avoiding the impediments which might retard their progress at the commencement of their journey, were they to be embarrassed by the obstructions of a town. As the gates of Indian cities still continue to be shut at night, there would be difficulty in getting them opened before the usual hour; and this circumstance affords another reason for an arrangement, which enables the traveller to go forward at any period most convenient to himself. The European stranger, on entering Bejapore after a dusty march, is struck, as he passes down the principal street, represented in the accompanying engraving, by a feature always associated in the mind with Oriental architecture, but which is not so frequently met with in India as might be expected,—fountains cooling the air with their crystal waters. Wells and tanks are frequent, but we seldom see such fountains as we have imaged in our minds, from the description given in the Arabian Tales, of artificial cascades watering the gardens of Damascus, wooing the traveller by their bubbling melody to refresh his parched lips, and bathe his burning brow. The former sovereigns of Bejapore were not inattentive to this luxury, and, by the side of many ruined houses, the pure element gushes forth from the gaping mouths of sculptured animals, bright, and clear, and beautiful as ever, rejoicing in the sunlight, with the same sweet sound as in those better times, when all around was young and vigorous as itself.

Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by T. Jeavons.

# BEJAPORE.

BEJAPORE.

BEJAPORE.

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To Ali Adil Shah, the fifth monarch of his dynasty, the city of Bejapore is indebted for the aqueducts which convey water throughout the streets; works which are little impaired by time, and, with others still in existence, perpetuate the splendours of his reign. These fountains constitute almost the sole remains of former grandeur in this portion of the city, where the houses are fast verging to the last stages of decay. The building which is seen to the left, however, a portion of the Jumma Musjid, bids fair to survive the ruin which has fallen upon the dwellings of the Omrahs in its neighbourhood. This superb edifice is also the work of Ali Adil Shah; it is a noble building, having a peculiarity not unfrequent in the mosques of India, that of being entirely open upon one side. The temple is, in fact, composed of rows of arches; these form the entrances which stretch along the whole façade, fronting a spacious quadrangle enclosed all round with a cloister, or piazza, arched in the same manner as the principal building. A large light dome springs from the centre, and the court beyond is embellished by a reservoir and fountain of water. The faithful often perform their orisons by the side of this basin, prostrating themselves upon the ground, and touching the pavement many times with their foreheads. The position of Christian visitors is sometimes rather singular; they may be seen seated at their ease within the sacred precincts of this stately hall, while the devout believer stands at the threshhold, and, apparently unconscious of their presence, pours forth his prayers and petitions with all the fervour of devotion. In more populous places than Bejapore, large congregations are only assembled in the mosques upon particular occasions, during the celebration of feasts and festivals. There are pulpits, from which the Moollahs preach, and expound passages from the Koran; but they are not much in use, and, like Zobeide in the city given over to idolatry, we might wander through fifty deserted places of worship without hearing the word of the Prophet.

The interior of the Jumma Musjid is very richly ornamented with inscriptions of gold upon lapis lazuli: its interior aspect reminds the spectator of the solemn grandeur of the cathedrals of European countries; the series of arches which succeed, and cross each other, from whatever point of view he may place himself, produces a noble effect of perspective; and the style of its ornaments, which are judiciously, though sparingly, distributed over the walls, is in fine keeping with the remainder of the building, and reflects great honour on the taste of the artist, and that of the prince under whose auspices the work was completed. A few poor priests are still in attendance; but the outer chambers, formerly appropriated to the accommodation of Moollahs, and other holy persons belonging to the mosque, are now inhabited by some of the most disreputable classes of society. Sometimes a momentary gleam of splendour is imparted to the desolate and romantic city of Bejapore, by a visit from one of the present rulers of India. Upon a recent occasion, the honours paid to the governor of Bombay had nearly proved fatal to the mouldering piles tottering to their foundations, and unable to stand against the thunder of artillery.

Amidst the objects of curiosity preserved at Bejapore, is a large gun, formed of mixed metal, of which there is said to be some portion of gold, and a very considerable

quantity of silver. The weight is forty tons, and it is allowed to be the largest piece of ordnance of the same description in the world. This splendid gun was the work of Chuleby Roomy Khan, an officer in the service of Hoossein Nizam Shah, at Ahmudnuggur: the mould in which it was cast is still in existence, and lies neglected in the garden of the tomb of the founder, which has been converted into quarters for an English officer. This gun is supposed to have been taken, in 1562, by Ali Adil Shah; and many persons who visit Bejapore regret that such a splendid specimen of the art of canon-founding in India, at the distance of three hundred years, should be allowed to remain neglected on the dilapidated walls of a city so little known as Bejapore, instead of being placed in some conspicuous situation in England, where it would attract the admiration of the whole of Europe. Others are of opinion, that we should commit an act more worthy of a despot than a generous conqueror, in adorning our capital with the spoils of foreign countries; and are better pleased that the gun should remain surrounded by buildings coeval with itself, and associated with its history. There can be no doubt that the loss of this gun would inflict the deepest sorrow and mortification upon the native inhabitants of Bejapore, who, both Moslem and Hindoo, approach it with great reverence, paying almost divine honours to a power which inspires them with awe and veneration. It is styled Mulki Meidan, or Moolk e Meidan, Sovereign of the Plain; and English officers visiting Bejapore, have seen, with surprise, the natives advance towards it with joined hands, and devotion in their countenances. One of these gentlemen observes, that while flowers were strewed on the bore, the forepart of the muzzle was smeared with cinnabar and oil, and there were marks, as well as odours, of lately-burned perfumes, which plainly indicated that an offering had been made to the spirit residing in this warlike shrine. The gun is enriched with inscriptions and devices, in the florid style which characterizes Oriental embellishments of this nature; the portions not thus ornamented, present a surface so smooth and polished as to be absolutely slippery; and the sonorous sound of the metal proves the large proportion of silver of which it is composed. It is a common practice among young European officers, to effect an entrance through the mouth of this enormous piece of ordnance, the interior being furnished with a seat for their accommodation: it will contain five persons without much crowding; but the occupants, while enjoying themselves in their shady retreat, are often ejected by a very summary process. Some mischievous wight on the outside, moves the rings, striking them against the gun. The sound produced is tremendous, and the vibrations so distressing, that out come the whole party as if they were shot.

On the visit of Sir John Malcolm, during the period of his viceroyship at Bombay, the Satara Rajah, who holds the surrounding territories under the British government, directed that this gun should be fired off, as an appropriate salute. Though not charged with more than half the weight of powder which its chamber could contain, the concussion was awful; it shook many of the buildings to their foundations, and the terrified inhabitants, as the reverberations rolled along, expected to see the domes and towers, survivors of former shocks, come tumbling about their ears. It is said by the

Drawn by S. Prout. Sketched by Capt. H. Elliot, R.N. Engraved by W.A. Le Petit.

# TOMB OF SHERE SHAH.

TOMBEAU DE SHERE SHAH. DAS GRABMAHL VON SHERE SHAH.

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natives, that Moolk e Meidan had a sister of similar size, named Kurk o Budglee, Thunder and Lightning, and that it was carried to Poonah. No trace, however, remains of this less fortunate twin; if it ever existed, which is doubtful, it must have been melted down long ago. A model of the Sovereign of the Plain has been brought to England, and forms a part of a very noble collection of curiosities in the possession of an officer of the Bombay army.

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## SHERE SHAH'S TOMB AT SASSERAM.

THE town of Sasseram is situated in the district of Shahabad, which forms a portion of the picturesque and fertile province of Behar; it is about thirty-four miles to the south of Buxar, and the new road from Calcutta to Benares runs directly through it. Strangers travelling through the Bengal presidency do not, until after they have passed the city of Patna, come upon any of those wonders of Moslem architecture for which northern India is so justly celebrated.

The majestic solemnity and sober plainness of the dark grey pile which rears its dome-crowned roof over the remains of the most remarkable personage of his day, are indicative of the antiquity of the building, for at this period marble had not entered into the composition of the imperial edifices of Hindostan. This splendid material was sparingly used in the time of Humaioon. Akbar employed it with a more lavish hand; but it was not until the reign of Shah Jehan that it was piled in the rich profusion which excites so much delighted surprise in the scenes where that tasteful monarch reigned and revelled. The tomb of Shere rises in the centre of an immense reservoir of water, three or four hundred yards square. This tomb is surrounded by a high embankment, constructed of the earth which was dug out of its foundation; and along each side there runs a flight of stone-steps, affording access to the water from every part. The tomb is raised upon a square platform in the centre of a terrace, approached from the water by handsome flights of steps, and it was formerly connected with the main land by a bridge of five arches, the remains of which appear in the accompanying engraving. The angles of the platform are flanked by low cupola'd towers, and there is a small but very handsome arched gateway leading to the bridge.

The tomb itself is octagonal, and consists of two stories beneath the dome, each having a flat terrace running round it, adorned with small pavilion-like turrets, open at the sides, and cupola'd at the top. The summit of the dome was originally crowned with one of these cupolas, supported upon four slender pillars, and adding an air of grace and elegance to the massive edifice below. The tomb is constructed of stone, furnished from the neighbouring hills, and very neatly joined together, though destitute of the carved work which gives so florid an appearance to the elaborately ornamented mausoleums of Agra and Delhi. The small cupola'd turrets have a coating of

stucco, intended in all probability to receive those blue enamelled tiles which are seen in the decorations of buildings of this period, and with which similar cupolas springing round the tomb of Akbar are covered. The interior is equally plain, containing several sarcophagi, in which the enterprising Affghan and his family lie enshrined.

In the absence of bridge or boat, the natives have a curious method of ferrying themselves across the tank to Shere Shah's tomb; they insert the four legs of a charpoy, or bedstead, into earthen vessels, called kedgeree pots, which float the raft, and, seating themselves upon it, they paddle over, taking care, of course, not to strike the jars, as a single fracture would send them at once to the bottom. The redundance of foliage now springing through the interstices which time has made in the basement story of Shere Shah's tomb, affords melancholy indications of its approaching demolition. Should these shrubs be permitted to remain, the rapidity of their growth will soon undermine the foundation, and in a very short time the ruins of this splendid building will choke up the surrounding tank.

Shere Shah, like many other Moslem princes, did not leave the care of his ashes to posterity, but constructed his mausoleum during the flourishing period of his reign. He inherited the district of Sasseram from his father Hussein, who had received it as the reward of his services to the subahdah of Jaunpore. He distinguished himself at a very early period of life, and his original appellation of Ferid was soon lost in the more popular title bestowed upon him in consequence of an exploit with a tiger, which he killed by a single stroke of his sabre, while at a hunting party with Mahmood, who had raised himself to the sovereignty of Behar. From this time he was known by the name of Shere Khan: Shere signifies lion, a title frequently given to the slayers of those savage beasts, and which was subsequently won by the brave and unfortunate Afkun, the first husband of Nour Mahal.

Shere Khan was an Affghan by descent, of the Ghorian family, and it is said, that in a visit to the Moghul camp in the days of Baber, he conceived the design of wresting the empire from the descendants of Tamerlane, and restoring it to the race of its earlier sovereigns. Prosecuting this design through various vicissitudes of fortune, during fifteen years of unremitting warfare, he at length achieved his object, and, driving the unfortunate Humaioon into exile, seated himself upon the throne of Delhi. Had Shere Khan succeeded to the empire of Hindostan by descent, he would doubtless have won the affection of his contemporaries, and the admiration of posterity; but the nobler qualities of his mind were obscured by ambition; he thirsted for power, and obtained a throne at the expense of many crimes, staining the royal dignity by acts of treachery, necessary perhaps to secure the position in which he had placed himself, but unjustifiable in themselves, and odious in the eyes of the people.

Though little scrupulous in his private conduct, and reckless of the means which promised to maintain his sovereignty, Shere Shah was not unmindful of the public weal, and endeavoured, by the establishment of many useful institutions, to reconcile the people of India to his usurpation. He encouraged commerce, by affording merchants from distant countries facilities for travelling, and for the transportation of their goods,

THE CITY OF NAHUN.

*Himelayan Mountains*

by making roads, and building caravanserais, after the model of those which existed in Persia. From Bengal and Saunargaum to the Nilâb, a branch of the Indus, at the distance of three thousand English miles, he dug a well at the end of every two miles, planted the road with fruit-trees, and secured accommodation for men and cattle at each stage of the journey. A certain number of domestics were maintained at these serais, and the charges were regulated by law. He introduced convenient weights and measures, and established horse-posts for the conveyance of intelligence to government, which were also available to private individuals, as the medium of correspondence with remote districts, which had hitherto been attended with great difficulties, and had proved a serious hinderance to commercial speculations.

The death of Shere is variously related: by some writers it is averred, that, being a very expert marksman, and fond of firearms, he made an essay with his own hands of the capacity of a large piece of ordnance sent to him from Bengal; the gun being too heavily charged, burst when the match was applied, and a fragment striking the emperor killed him on the spot. Ferishta attributes the catastrophe to a different cause, and tells us, that Shere's death was occasioned by the bursting of a shell, which blew up a powder magazine of a battery in which he stood, while laying siege to Kallinger, one of the formidable hill-fortresses of Bundelkhund, and supposed to be the strongest place of defence in Hindostan. The warlike monarch, though desperately wounded, allowed not his spirit to share in his bodily sufferings, but still continued to cheer on his troops to the attack. The place was vigorously assaulted, and in the evening the soldier's dying moments were soothed by intelligence of its reduction. Exclaiming, "Thanks to Almighty God," he breathed his last.

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## THE CITY OF NAHUN, VIEWED FROM THE NORTH.

NAHUN is the capital of Sirmoor, that is, the chief town of a small raj, and, though diminutive, is considered one of the best-planned and best-built cities in India. It is approached through a very picturesque, well-watered, and finely-wooded valley, and, occupying the summit of a rock, it commands on all sides most extensive and beautiful views. The country round about is intersected with valleys and ravines, clothed in the richest luxuriance of foliage and verdure, the Deyrah Dhoon stretching out in the distance to the south-east, and the comparatively low belts of hills in the neighbourhood affording very pleasing specimens of mountain-scenery. The road leading to the town is exceedingly steep and narrow, cut inconveniently up a very precipitous ascent, which elephants, however, contrive to mount, even when laden with baggage. The streets have somewhat the appearance of stairs, so numerous are the steps occasioned by the unevenness of the rock on which they are built; and though accustomed to the native disdain of obstacles of this kind, we were surprised to see the principal inhabitants

riding about on horseback and mounted on elephants, as if the place were adapted for such recreations.

The rajah, who is indebted to British aid for the rescue of his dominions from the Ghoorkas, is exceedingly polite and attentive to Europeans passing his way, affording them all the assistance in his power. He is rather in an impoverished condition, his territories consisting chiefly of the thinly peopled and scantily cultivated mountain regions between Deyra and Pinjore; but while complaining, and with some reason, of the scantiness of his revenues, he contrives to cut a figure which he trusts will impress his European visitants with a due notion of his consequence.

There are few things more absurd than the interviews which occasionally take place between native potentates and the civil or military European travellers who may chance to pass through some remote principality. The latter are usually in a most deplorable state of dishabille—fortunate if they have a decent coat to mount upon the occasion. A long journey, in all probability, has sadly deteriorated the appearance of the cattle and the followers, and the tourist would willingly relinquish the honours which are thrust upon him. The rajah, on the other hand, is anxious to exhibit as a person of importance, and, having given due notice of his intended visit, pays his respects to the representative of Great Britain with all the pomp and circumstance which he can command. The cavalcades on these occasions are generally exceedingly picturesque, and afford an imposing display of elephants handsomely caparisoned, ornamented litters, gaudily-dressed troopers, and crowds of men on foot, brandishing swords, silver maces, and rusty matchlocks; while the deep and rapid sounds of the kettle-drums, and the shrill blasts of the trumpets, come upon the ear in wild and warlike melody. It is necessary, notwithstanding the numerous discrepances appearing in the shape of ragged followers, and the consciousness of the unfitness of travelling costume for the reception of a visit of state, to preserve a steady countenance, since laughter would appear unseemly, and certainly would not be attributed to the right cause. The rajah of Nahun is rather proud of his killar, or fortress, and never fails to invite European strangers to pay him a visit in it, and to inspect his troops. The latter are neither very numerous nor highly disciplined, and their appearance readily accounted for the facility with which the more martial Seiks and Ghoorkas possessed themselves of the territories of the raj. Within view of the town is the hill-fortress of Tytock, four thousand eight hundred and fifty-four feet above the level of the sea, which cost the lives of four British officers in its capture during the Ghoorka war. The fall of these brave men is commemorated by a lofty obelisk, which marks their graves, dug on the bank of a spacious tank, in the very centre of the town of Nahun; a scene full of melancholy interest to those who, in their wanderings, come suddenly upon the remote resting-place of men who wrested these hills from the frightful tyranny of their previous conquerors.

Nahun is situated in latitude 20° 33′ north, longitude 77° 16′ east, forty-six miles north-by-west of Saharunpore. There is a tolerably good road from this place to Subathoo, the ostensible residence of the political agent, and there are bungalows upon

this road for the accommodation of travellers. Nahun is considered to be healthy, but it is rather inconveniently warm, notwithstanding its elevated position, upwards of three thousand feet above the level of the sea; it is also exposed to the influence of the hot winds, and during one period of the year the jungles in the neighbourhood are impregnated with malaria.

Subathoo, which is the most northerly European settlement in India, excepting Khotgur, is situated at the distance of four marches from Nahun, near the banks of the Sutlej river; and our party were induced to pay a visit to the fair at Rampore, mentioned in the succeeding pages. Rampore is the capital of the country of Bussahir, which lies for the most part within the Himalaya, and is exceedingly rugged and mountainous; the town occupies a narrow stripe of land, on the left bank of the Sutlej. This place consists chiefly of one broad street, containing about a hundred and fifty houses, and forming a crescent, the palace of the rajah, a substantial but gloomy-looking building, standing in a commanding position. Rampore boasts four temples, dedicated to Mahadeo and Kalee, the deities chiefly worshipped throughout these mountains, though under different appellations. On account of its confined situation, this oddly placed city only receives the sun during six hours of the day, a circumstance which occasions great variation of temperature. There is a considerable manufacture of blankets and woollen-cloths carried on at Rampore, and, strange to say, the men use the spindle, sitting comfortably at home employed in their easy task, while the women not only perform all the household drudgery, but labour also in the fields.

The breadth of the Sutlej at Rampore is two hundred and eleven feet, and during the summer months is crossed by a jhoola, or swing-bridge, which is erected in May, and employed until the early part of September. The river begins to swell in March, and during June, July, and August, the stream reaches its height, and, rendered turbid by the dissolution of vast fields of snow in the Himalaya, rolls along in a dark flood. A gradual commencement of the subsiding of the waters takes place by the end of September, and the stream is low and clear until the close of February. There is no bridge during these months, but the passage across the river is effected upon the hide of a buffalo or bullock, inflated with air, on which a single person, together with the ferryman, can be conveyed. The latter throws himself on his breast athwart the skin, and directs its course by the rapid action of his feet in the water, assisted by a paddle three feet in length, which he holds in his right hand. He thus crosses the stream with ease, but it is sometimes necessary to launch two or three skins together, in order more effectually to stem the force of the current. The passenger sits astride, across the back of the ferryman, resting his legs on the skin, and the tail and legs of the bullock being left entire, serve to support and prevent him from being wetted. There is some danger of the bursting of the skin, in which event the passenger would be in a disagreeable predicament, for the velocity of the current is so great, and the river so full of rocks, that an expert swimmer would scarcely succeed in reaching the shore. When natives of rank cross the ferry, a seat is prepared by lashing two or more skins together, and then placing a charpoy, or common bedstead, across them.

## THE VILLAGE OF KURSALEE.

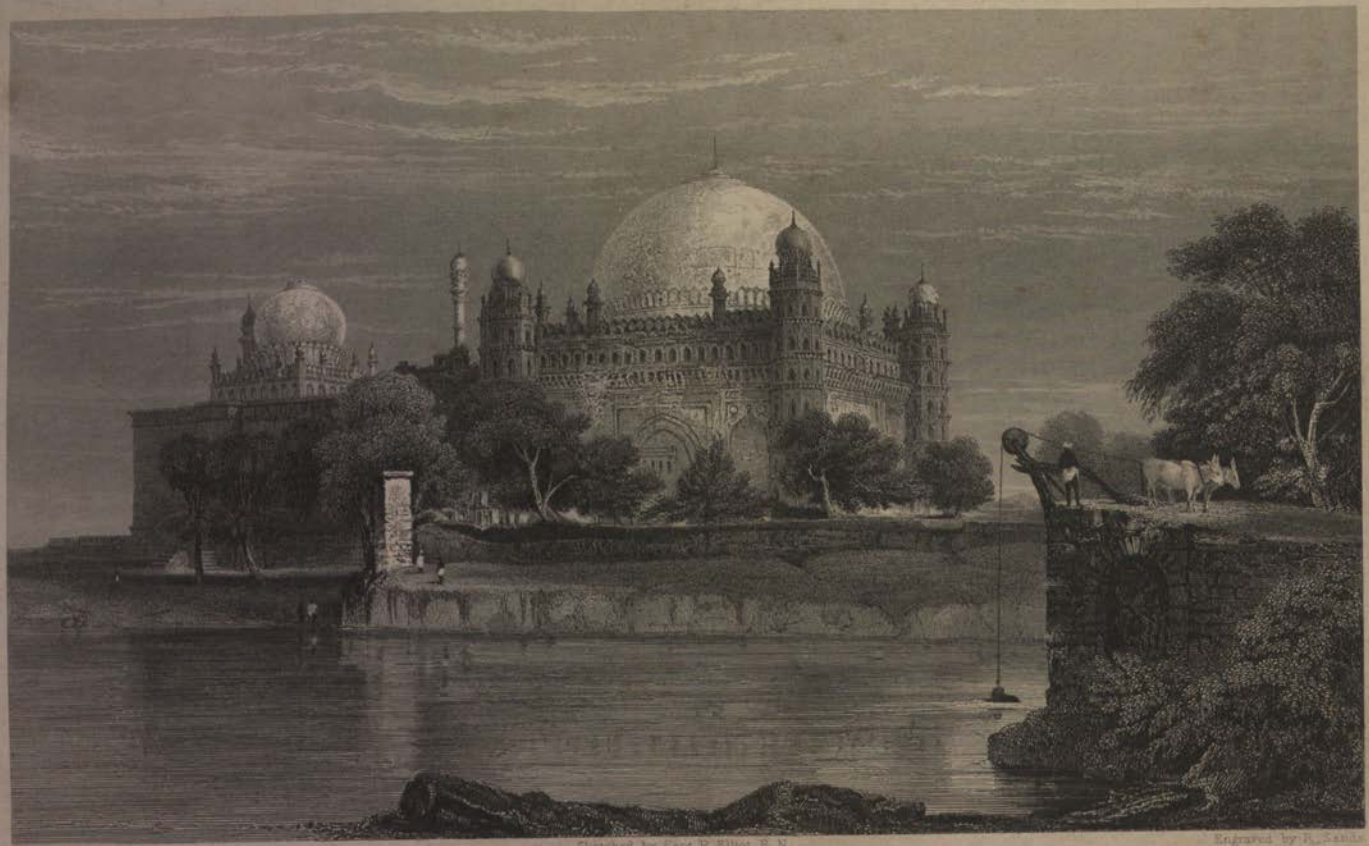
THIS village, which is well built, and which stands at the height of seven thousand eight hundred and sixty feet above the sea-level, is one of the largest of the class usually found in the Himalaya, consisting of at least thirty houses, with a population amounting to nearly three hundred persons. It is seated on a plain of considerable dimensions on the left bank of the rocky ravine which forms the channel of the Jumna, surrounded by an amphitheatre of mountains piled one upon another, some dark with rock and forest, and others shining in all the bright resplendence of eternal snow; it is reached by an extremely steep and rough road, which presents a magnificent view in front. Although the winters are said to be very severe, and the temperature always rather low, Kursalee is a place not only of great beauty, but abundance, being cultivated into a perfect garden, well wooded with luxuriant fruit-trees, which, while they add so much attraction to the landscape, are pleasingly associated with ideas of wealth and comfort to those who live beneath their shade.

The people of Kursalee have now become much accustomed to the visits of European strangers on their route to the source of the Jumna, and it is the custom for the principal inhabitants to come out to meet the pilgrims, of whatever religion, who pass through. The Hindoos are exceedingly tolerant in their faith, and are, generally speaking, eager to extend the benefits to be derived from their gods to everybody who comes in their way; and though conversion is not exactly their object—for to be any thing but a pariah, the followers of Brahma must be born in the faith—desire to enlist votaries in his service. Accordingly all who choose to submit to it, are daubed on the forehead with the distinguishing mark of yellow ochre, denoting the peculiar thakoors, that is, the heads of the doctrine to which they subscribe, some inclining to one sect, and some to another. The Hindoos in the service of European strangers joyfully avail themselves of this testimonial of their near approach to what they consider to be one of the most holy places in the world. Christian pilgrims dispense with the ceremony altogether; but while omitting any mark of respect to the pagan deities of the scene, it will be very long before the hill-people will believe that motives connected with science, or mere curiosity, have induced them to submit to the toils and dangers which religious zeal seems alone sufficient to surmount.

At a short distance from Kursalee, the celebrated hot-spring occurs which issues from the bed of a torrent that joins the Jumna at a place called Banass. This torrent rushes from the cleft of one of the mountains which hem in a small valley, or rather dell, and rushes down in one unbroken volume from a height of at least eighty feet: the hot-spring which issues from the base of the opposite mountain, and mingles its waters with its colder but more impetuous neighbour, is of a scalding description, and will not admit of the immersion of the hand or foot for a single moment. The ther-

C. Bentley DRAWN FROM NATURE BY G.T. VIGNE, Esq. J. Appleton

KURSALEE,- A VILLAGE IN THE HIMALAYA MOUNTAINS, INDIA.



Drawn by S.Prout. Esq

Sketched by Capt R. Elliot. R. N

Engraved by R. Sands

# SULTAN MAHOMED SHAH'S TOMB, BEEJAPORE.

TOMBEAU DE MAHOMED SHAH, BEEJAPORE.

GRABMAL DES SULTANS MAHOMED SHAH, IN BEEJAPORE

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mometer stands at 144° when placed in the nearest part of the hot-spring to its junction with the rock whence it flows. The water is pure and tasteless, but there appears to be something ferruginous in the spring, as the stones are discoloured, some being encrusted with a black substance.

The rocks from which it issues are all quartz, surrounded by gneiss and mica schist on every side, except one, down which the torrent rushes, wearing the rock as smooth as marble in its fierce descent.

This spot is considered by the Hindoos to be exceedingly holy, and they are rapt in religious ecstasy, happy in the belief that they have secured the road to heaven, while the European surveys with admiration and wonder the sublime features which the great Creator of the universe has here assembled. The width of the channel allowing the river to spread at this place, renders the stream not so tumultuous as above and below, and its comparatively tranquil surface forms a pleasing contrast to the furious tributary which rushes into it. The rocks, piling themselves one above another, in fantastic confusion, are peopled by thousands of pigeons, which, when disturbed, flock out in clouds; and here, a fitting scene for such a guest, the gigantic elk of these mountains finds a favourite haunt. The country round about partakes of the same wild, sublime, and savagely romantic character. Paths, rough, rocky, and dangerous, ascending and descending across the sides of steep precipices, down to deep ravines, and then winding upwards, lead to a halting-place on a ledge or terrace, where the hunter may take his stand, and watch for an opportunity to slay the musk-deer, which, though scarce and shy, are sometimes attainable; while the traveller in search of the picturesque looks down heights of many hundred or even thousand feet, watching the course of some neighbouring rill, which flings itself in cascades to the dark abyss below. The foliage of these tremendous solitudes harmonizes well with the character of the scene, it is sombre, luxuriant, and heavy; but in his wanderings the pilgrim comes upon rich clusters of white roses, while the innumerable family of ferns, mingled with a bright variety of flowers, spring beneath his feet.

## TOMB OF MAHOMED SHAH.

The Burra Gumbooz, great dome, as it is called by the natives, which surmounts the massive tomb of the most popular monarh of the Adil Shah dynasty, forms the principal attraction of a city full of wonders. Mahomed Shah was the last independent sovereign of Bejapore; he came to the throne at a very early age, when he was not more than sixteen, and found a large treasury, a country still flourishing, and a well-appointed army, reported to be two hundred and eighty thousand strong.

The taste for useless splendour and posthumous fame, so remarkably exemplified in the tombs of Hindostan, is displayed in the fullest extent in the mausoleum of

Mahomed Shah, which was constructed in the life-time of the monarch, and under his own auspices. Though somewhat heavy and cumbrous in its structure, its amazing size, and the symmetry of its proportions, fill the mind with reverential feelings: from whatsoever point it is surveyed, whether near or at a distance, its surpassing magnitude reduces all the surrounding objects to comparative insignificance, while its grave and solemn character assimilates very harmoniously with the desolate grandeur of the ruins which it overtops.

The Burra Gumbooz, which is visible from every point of the adjacent country, exceeds the dome of St. Paul's in diameter, and is only inferior to that of St. Peter's at Rome. It crowns a quadrangular stately building, consisting of a single hall, one hundred and fifty feet square, and, including the cupola, upwards of a hundred and fifty feet in height. There are four octagonal towers, one at each angle, each is surmounted by a dome, and contains a spiral staircase, by which the ascent to the roof may be made: though there is more of *apparent* solidity than of elegance in this building, its ornaments are rich and appropriate, none are introduced which could injure its simplicity; and, altogether, there are few of the Moslem remains in India more striking or splendid than the sepulchre of Mahomed Shah. Unfortunately, the prodigious weight of the dome, and possibly the badness of the foundation, have reduced the whole fabric to a state of general decay; an officer, visiting Bejapore a few years ago, reports that the primary walls are not only split in some places through and through, but also in a parallel direction to their faces, so that in all probability, and at no distant period, the whole will come instantaneously to the ground. The tomb is raised upon a terrace of granite two hundred yards square; below are many gloomy chambers, now almost choked up with rubbish, but the quadrangle in front of the main building is well kept, and adorned with fountains; and on the western side there is a second terrace, leading to a mosque corresponding in form with the mausoleum, but accompanied by two slight and elegant minars, which give grace and lightness to the whole. The sarcophagus of Mahomed Shah is placed upon a raised platform of granite, under a wooden canopy, in the centre of the hall; on his right, are the tombs of his son and daughter-in-law; on the left, those of a favourite dancing-girl, his daughter, and his wife: the whole are covered with holy earth brought from Mecca, mixed with sandal-wood dust; but although this sort of plastering may excite the admiration of the devout disciples of the prophet, it gives the monuments a very mean appearance; the canopy over that of Mahomed Shah is said to have been of solid silver; but, having fallen a prey to the rapacity of the Mahrattas, a shrine of humbler materials was substituted. The surrounding walls are embellished with inscriptions from the Koran, in alto-relievo; the characters being gilded and raised upon a deep-blue ground of enamel, formed by a liquid coating of lapis lazuli; the gold ornaments beautifully interwoven together, and embossed upon this splendid material, produce a very fine effect, and are introduced with great judgment.

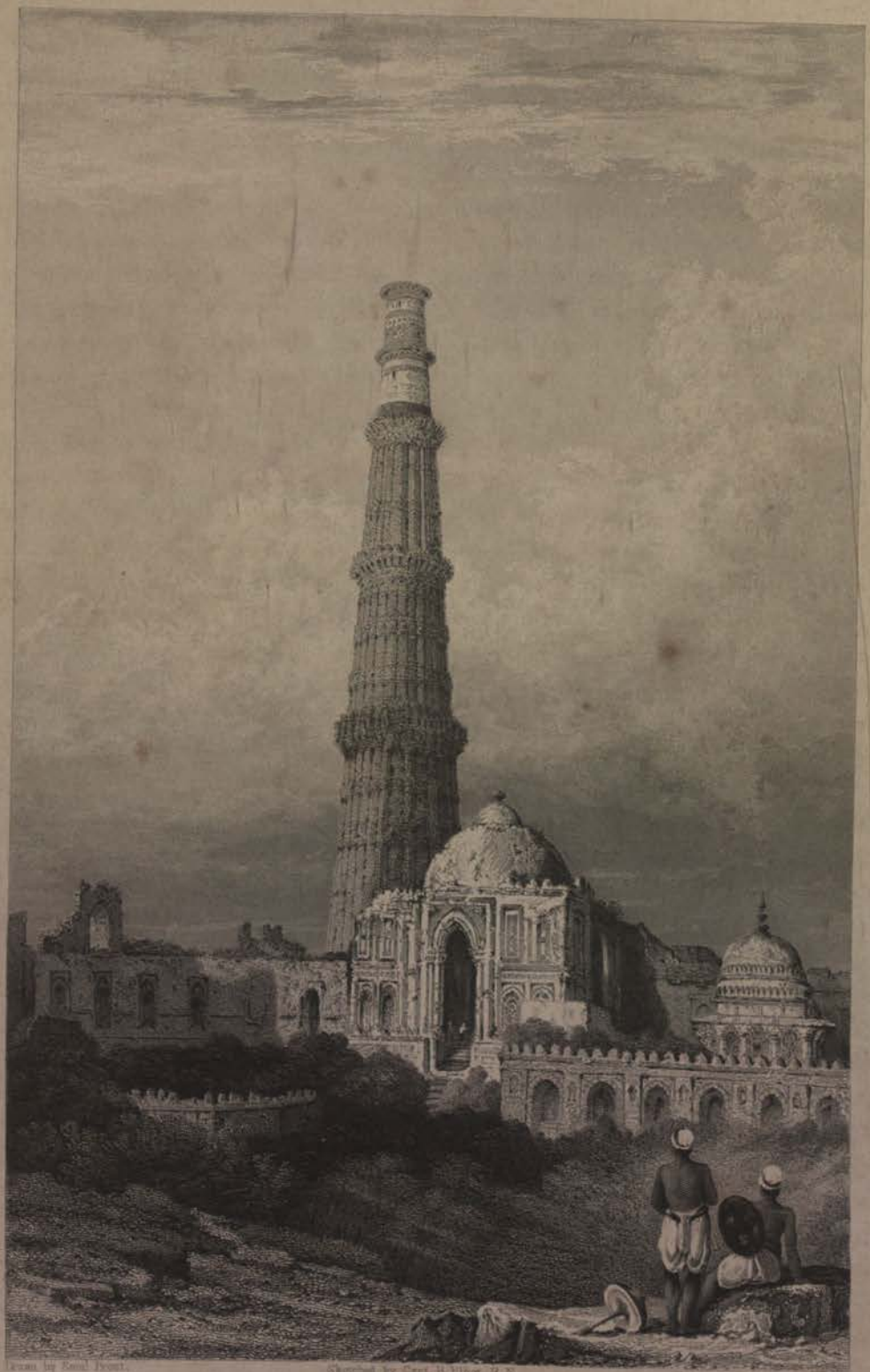
The present inhabitants of Bejapore retain a more lively recollection of Mahomed Shah than of any of his predecessors; he is represented to have been a prince of pecu-

liarly amiable character, and to have possessed those virtues most in esteem amongst Asiatics: he is extolled for his wisdom, his justice, and, above all, for his munificence; and though the circumstance of his being the last independent prince of Bejapore may account for the glory which encircles his name, as he was also the best known of all the princes of the Adil Shah dynasty, we may suppose that he really merited the commendations which are lavished upon his memory. During the whole of his reign, he kept up a good understanding with the Mogul emperor, Shah Jehan, whom he courted through the medium of his favourite son, Dara. The intimacy and confidence which existed between the sovereign of Bejapore and this unfortunate prince, excited the jealousy of Aurungzebe, who, independent of his ambitious desire to bring all the Mahommedan kingdoms of India under his own sway, entertained a personal hatred to those monarchs who espoused the interests of his brother; and the enmity thus drawn upon Bejapore, was openly displayed at the first convenient opportunity. Mahomed at his death was succeeded by his son, Ali Adil Shah II., at this time nineteen years of age. The resources of the country were still considerable; he had a well-filled treasury, a fertile territory, and his army, had it been properly concentrated, was powerful. The troops, unfortunately, were greatly divided, large bodies being employed in reducing the refractory Zemindars of the Carnatic. Ali Adil Shah mounted the throne without any complimentary reference, or the observance of the homage which Arungzebe pretended to claim by right of an admission from Mahomed Shah. The Moghuls immediately gave out that he was not the son of the late king, and that it was incumbent upon the emperor to nominate a successor. "This war," observes the historian, "upon the part of the Moghuls, appears to have been more completely destitute of apology than any that is commonly found even in the unprincipled transactions of Asiatic governments." It is said, that, on the final reduction of Bejapore, the conqueror received a severe reproof from the lips of his favourite daughter. Boasting of the success with which Providence had crowned his arms in every quarter, and of his having, by the extinction of this sovereignty, accomplished all the objects of his ambition, and subdued and dethroned every powerful king throughout Hindostan and the Deccan, the Begum observed, "Your Majesty, it is true, is the conqueror of the world; but you have departed from the wise policy of your illustrious ancestors, who, when they subdued kingdoms, made the possessors of them their subjects and tributaries, and thus became king of kings, while you are now only a simple monarch, without royal subjects to pay you homage." Aurungzebe, we are told, was forcibly struck with the justice of this remark, which occasioned him so much uneasiness, that he could not refrain from expressing his displeasure at the delivery of sentiments so mortifying to his vanity.

# COOTUB MINAR.—DELHI.

THE beauty and grandeur of the splendid column which rises in towering majesty amid the ruins of Old Delhi, has been universally acknowledged: it is supposed to be the highest in the world. The base, which is circular, forms a polygon of twenty-seven sides, and the exterior is fluted to the third story into twenty-seven circular and angular divisions, the flutings varying in each compartment. There are four balconies running round the pillar, the first at ninety feet from the ground, the second at one hundred and forty, the third at one hundred and eighty, and the fourth at two hundred and three feet: the summit was crowned with a majestic cupola of red granite, but this, at the time in which the present view was taken, had fallen in, and does not appear in the plate. The entire height of the Minar is two hundred and forty-two feet. The stone of which this magnificent pillar is composed, is principally red granite, but there is an admixture of black and white marble, the upper division being entirely formed of the latter material. An irregular spiral staircase, in which there are many openings for the admission of light and air, leads to the top; but this ascent, only a short time ago, was difficult, and even perilous, in consequence of the dilapidated state of the building. The British government, however, with a praiseworthy desire to rescue so valuable a relic of antiquity from impending ruin, caused the flight, which consists of about three hundred steps, to be restored. The undertaking was somewhat difficult: Major Smith, of the Engineers, who was employed in superintending it, being obliged to remove several of the large stones near the foundation.

The remains of an unfinished mosque in the close vicinity of the Minar, and the absence of any authenticated account of these various buildings, have given rise to the numerous conjectures which puzzle the mind, while contemplating this mysterious wonder springing out of darkness and oblivion. To the eastward extends a court enclosed by a high wall, and surrounded on two sides by arcades formed of pillars, in the richest style of Hindoo architecture; the domes are particularly elegant, and were evidently formed before a knowledge of the principles of the arch had reached the country: arcades of the same description, but with little ornament, extend to the south and east of the Minar. Close under the tower, the remains of one of those superb portals, common to the buildings of the Moghuls, is seen in the engraving. This splendid entrance, and the accompanying line of arches, is supposed to be the east front of an intended mosque, which was commenced under the reign of Mohammed Ghori, by his viceroy, Cootub, but never completed; and though of equal antiquity with the Minar, there is no sufficient reason for the belief that it was to have been attached to it. The archway of this gate is sixty feet in height, and the ornaments with which it is embellished are matchless: they are cut with the delicacy of a seal engraving, and the edges remain to this day perfectly sharp, and uninjured by the



Drawn by Saml Prout. Sketched by Capt. R. Elliot, R.N. Engraved by Ebenezer Challis.

COOTUB MINAR, DELHI.

*COOTUB MINAR, DELHI.* *COOTUB MINAR, DELHI.*

FISHER, SON & CO. LONDON.

J. M. W. Turner, R.A. DRAWN FROM NATURE BY G. F. WHITE, ESQ. J. B. Allen.

MUSSOOREE AND THE DHOON, FROM LANDOUR.

*Himalaya Mountains, India.*

FISHER, SON & CO. LONDON & PARIS

elemental conflicts they have sustained during the lapse of many centuries: the arcade which stretches beneath is of granite, and covered with inscriptions highly and minutely finished, according to the usual style of the Patans, who are said to build like giants, and to embellish like jewellers. From the top of the Cootub Minar the view is sublime: the eye wanders for miles over a sea of ruins, in which the mausoleums of Humaioon and Sufter Jung alone remain entire. The river Jumna rolls its silver currents through the midst, making large curves, as it glides, snake-like, along. In the back-ground, the large feudal towers of Selimgurgh rear their dark turreted heights in gloomy grandeur; and, still farther in the distance, the white and glittering mosques of modern Delhi appear amidst the dark-green foliage of the surrounding trees.

In visiting the Cootub Minar, its astonishing height, surprising strength, the beauty of its proportions, the richness of the materials, the elegance of its ornaments, and the dreary grandeur of the surrounding scene, so completely fill the mind with almost tumultuous sensations of pleasure, not wholly unmixed with awe, that nothing more seems wanting to increase the interest which it creates; but when less absorbed in the contemplation of its stately and solemn beauty, the absence of traditional tales connected with so wonderful a monument of past ages, is attended with a feeling of disappointment; a void is left in the heart, when baffled imagination relinquishes the vain attempt to dive into the secrets of the time-worn tower.

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## MUSSOOREE, FROM LANDOUR.

Upon leaving Hurdwar, we travelled up the valley of the Dhoon to the village of Rajpore, at the foot of the secondary chain of the Himalaya. Part of our journey conducted us through a thick forest of lofty trees, amid which we found the rhododendron in full bloom, together with other strangers to the plains of India. The underwood was composed of richly flowering plants, and the air came loaded with the fragrance of the corunda, whose white starry blossoms are redolent with perfume, which is sometimes almost oppressive to the sense. The fruit of the corunda, which in its wild state resembles that of the black currant, is sweet and well-flavoured, affording abundant and delicious food to wild hogs and paroquets, the former feeding eagerly upon it; when over-ripe, the berries fall, and cover the ground.

In some places, the road formed itself into an avenue, the branches of the trees meeting over-head; near the inhabited portions, however, the jungle has been cleared, and even where it has been left to its natural state, the utmost variety of scenery is to be found in this beautiful valley, part of which is watered by a clear stream shaded by alders, while the turf is enlivened by the amaranth, a bright scarlet and pink flower, and several species of the ranunculus. Here, too, may be found large bushes of sage springing from a carpet of thyme, which gives out its aromatic odour to every breeze. The

valley of the Dhoon has been selected for the residence of the political agent of the province, who, however, takes refuge in the hills during the hottest period of the year —an example followed by all who have it in their power to escape to a better climate while the thermometer is at its highest altitude.

The town of Deyrah, the station of the Ghoorka battalion of hill-rangers, has many advantages to recommend it, and is celebrated for a temple sacred to the memory of a Hindoo devotee who was its founder. The pagoda is constructed of stone, embellished with ornaments formed of a peculiar kind of chunam, made from the shells of cowries, and resembling variegated marble. The holy person who built this temple has also won for himself the gratitude of the people of the neighbourhood, by the construction of a handsome stone tank, which occupies an acre of ground, and forms an ornamental, as well as a most acceptable bequest.

The ascent from Deyrah to Rajpore is so gradual as to be scarcely perceptible, but at this point it becomes more abrupt, and is in some places exceedingly steep. Being provided with ghoonts, or hill-ponies, we left our less useful cattle below, and, mounting these rough but sure-footed animals, gave ourselves up to their guidance. Our road led us up the sides of precipices of the most romantic character, craggy with rocks, and richly clothed with trees, descending to the bottom of deep and almost unfathomable ravines, whence, however, the ear can detect the sound of murmuring streams pursuing their course through some unseen channel.

The summit of this ridge is elevated eight thousand feet above the level of the sea, and from its utmost height a glorious burst of view is obtained; the plains below stretching far and wide, and bounded on either side by the Jumna and the Ganges, which, at the distance of forty miles apart, pursue their tortuous career, until their silvery traces are lost in the meeting skies. After winding for several hundred miles in a south-easterly direction, these beautiful rivers unite, the Jumna throwing itself into the Ganges at Allahabad, thus enclosing a very extensive tract of country called the Doaab, and by their fertilizing waters rendering it one of the most productive districts in India.

Turning in another direction to the mountain-scenery, the view is awe-inspiring; height rises above height, the intersecting valleys seem to be interminable, and the mind is almost overpowered with astonishment, which, as we survey the gigantic wonders of the scene, is not wholly unmixed with a sensation allied to fear. Mussooree, the site of a station which is now one of the chief resorts of the visitors from the plains, stands at an elevation of seven thousand five hundred feet above the level of the sea, and is situated on the southern face of the ridge, called the Landour range, and overlooking the village of that name, which has been chosen for the establishment of a military depôt, or sanitorium for those officers and privates belonging to the Bengal army who have lost their health in the plains. The barracks are roomy and comfortable, and there are commodious bungalows for the residence of the officers upon duty. The neighbouring station, distinguished by the name of Mussooree, is daily increasing in size, in consequence of the great resort of invalids to this salubrious spot; but the houses differ very

much in appearance, and are inferior in elegance to those at Simlah, the more fashionable hill-settlement. The dwellings erected by the European residents have been compared, not inaptly, to gulls' nests on the side of a cliff. There is so little table-land—the level places, composed of a few square yards, being chiefly cut out of the rock—that the foundation of many of the cottages are built up with masonry at the edge of precipices, and there is scarcely an enclosed piece of ground round any dwelling. The roads are narrow, and in many places scooped out of the sides of steeps of the most fearful-looking nature, yet so speedily does the eye become accustomed to the appearance of danger, that ladies gallop along them without experiencing any apprehension. Accidents, however, and those of a very frightful nature, do sometimes occur; but in consequence of the extraordinary activity and sagacity of the mountain-ponies, when fatal, they are usually occasioned by some injudicious act on the part of the rider, for, if left to themselves, they are wonderfully successful in scrambling up the steep sides, or holding on at roots or other projections until assistance can be afforded them.

Mussooree is not at present much indebted to the hand of art: the roads are glaringly white, and the appearance of the houses is bare and ugly, even the scenery in the immediate neighbourhood owes its attractions more to space than any thing else: the distant prospects are splendid, but the home-scenes want that exquisite beauty which is to be seen to so much perfection in many of the villages of these hills. There are no billiard-tables or reading-rooms at present in Mussooree, which is composed entirely of private houses, and is usually termed the Civil, as Landour is the Military station. The bazaar, though small, and not tenanted by a single European tradesman, is well supplied with necessaries, and even luxuries, wine and beer excepted; but it is enlarging, new demands being created as the station increases in size, while a more picturesque style of building may render it equal in exterior attraction to its military neighbour. The traveller who comes suddenly upon a view of Landour is struck with its beauty, and the picturesque appearance of its scattered houses: being higher up, it is sometimes preferred to Mussooree, but is scarcely at the present period so agreeable as a residence; and the perpetual descent and ascent to and from the latter-named place, which possesses the best bazaar, and engrosses all the life and bustle of the community, are found to be inconvenient. The Mussooree heights are composed of transition limestone, very craggy and bold, and argillaceous schistus, the slate exceedingly crumbling: there is also a large vein of trap in its valleys, for though geologists did not expect to find volcanic rocks in the Himalaya, trappean rocks have been discovered in some hundred places on this side of the gneiss, mica, slate, and granite country.

No great expense is incurred in the building of the houses at Mussooree, the abundance of timber, (though it has recently been cut down with too unsparing a hand,) affords beams and all the wood-work, in its immediate vicinity: the oak and rhododendron, the latter attaining the size of a forest tree, supply these materials. Bricks may be made close at hand, should a preference be accorded to them over the stone, which is only to be dug from the adjacent quarries. Some Europeans have been rather unfortunate in the site of their houses; others are more happily placed, sheltered from the

north wind, which, passing over the snowy mountains, exercises a chilling influence over every thing exposed to its keen blasts: the trees on the northern side of the range are stunted and withered, but luxuriance and beauty characterize the south; the one being covered with rhododendron rich with flowers, while the other is gloomy with pines.

The splendid tree mentioned in the foregoing paragraph bears a magnificent crimson flower, and forms one of the most beautiful, as well as the most prominent features of the scene; the cherry, pear, and barberry are also found. The neighbouring valleys and ridges afford, to the lovers of field-sports domiciled at Mussooree, abundant opportunities of procuring every sort of game, although there may be some difficulties in the pursuit: pheasants are exceedingly numerous, and of great size and beauty, and those who are fond of the study of natural history in any of its departments, will find an ample field for their labours, in a country abounding with objects of interest.

The first European mansion constructed at Mussooree belonged to Colonel Young, who commanded a Ghoorka corps stationed in the Dhoon; it was called the Potato Garden, in consequence of a plantation of that useful vegetable, and remained for some years the only habitation of the kind upon the hill. It is very prettily situated, perched upon the summit of one of the lower eminences, or rather knolls, clustering together, and rising one above the other from the Mussooree range. This hill is wooded with scattered trees, looking, so judiciously are they placed, as if they were planted for effect; it is less steep, and better adapted for garden ground, than many of the hanging terraces attached to the more recent erections.

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## RUINS,—OLD DELHI.

Amidst misshapen fragments, prostrate masses of stone—where the mosque of the faithful and the pagoda of the idolater lie indiscriminately together in one wide sea of ruin—the circular towers, which appear in the plate, still retain a considerable portion of their pristine beauty, and afford a pleasing relief to the eye, weary of the utter desolation and horror extending over so large a surface along the site of Old Delhi. It is not known, at the present day, to whose memory the monument, occupying the centre of the quadrangle flanked by these towers, was raised, but the existing portion shows that formerly it must have been a splendid embellishment of this once magnificent scene. The tomb is erected upon a terrace or platform, supported by arches, with a round tower surmounted by an open cupola at each angle, that which occupies the foreground of the engraving being the only one remaining in a tolerable state of preservation. This beautiful relic of other days is found at the northern extremity of the ruins of the former city, and about a mile from the walls of modern Delhi. In the period of its splendour, this ancient capital of the Patan and Moghul emperors was said to cover

Drawn by T. Boys. Sketched by Capt. M. Elliot, H. M. Engraved by G. Hamilton.

# RUINS SOUTH SIDE OF OLD DELHI.

*RUINES AU SUD DE L'ANCIENNE DELHI* *RUINEN AN DER SÜD-SEITE DES ALTEN DELHI*

FISHER, SON & Co. LONDON

a space of twenty square miles, and the ruins are strewed over a plain nearly equal in extent. Before the Mahommedan invasion, it had been a place of great renown, many of the remains of Hindoo architecture dividing the interest with those of the Moslem conquerors: the sepulchres of one hundred and eighty thousand saints and martyrs, belonging to the faithful, were, it is said, to be found amidst the wrecks of temples and palaces, before all had crumbled into the undistinguishable mass which now renders the greater part of the scene so desolate. In the time of its glory, groves and gardens spread their luxuriant garlands over a soil now so parched, that not a bamboo could be found at the time that the staircase of the Cootub Minar was in too ruinous a state to admit of its ascent, to form a scaffolding to reach its summit on the outside.

The commencement of the last stage of the decline of Old Delhi must be dated from the period in which Shah Jehan founded the modern city; but, for a long time subsequently to the transfer of its inhabitants to its more flourishing neighbour, it retained a portion of its former beauty. In the days of Shah Jehan, the road through Agra to Lahore was shaded on either side by a fine avenue of mango trees, and, at the distance of every three miles, a well and a minar offered refreshment and repose to the traveller. The towers and the trees have totally disappeared, and the greater number, if not the whole of the wells, have been choked up and abandoned; so great has been the havoc and destruction occasioned by the numerous wars which have ravaged this ill-fated portion of Hindostan. The last decisive battle fought between the Moslem and the Hindoo, and which secured to the former the supremacy over Indraput, occurred six hundred years ago. The work of devastation has continued, with little intermission, ever since; the glories of the Patan and Moghul monarchies being often obscured by invasions and rebellions, while the long series of reverses and disasters following the reign of Aurungzebe completed the catalogue of misfortunes which reduced Delhi to its present miserable condition. The wrongs of the ancient possessors of the land have been avenged in Moslem blood by the friends and the foes of the prophet. To the devastations of Nadir Shah Kuzzilbashes, the work of modern times, those of the Jauts succeeded; while the excesses committed by mercenary troops, the Mahrattas and Rohillas, who, being mutinous, ill paid, and under no discipline or restraint, and committing all sorts of outrages unpunished, filled up the measure of calamity.

It has been said, that the plunder and the outrages committed by the armies of Nadir Shah, and Ahmed Shah Abdallah, were less destructive than the havoc produced by the lawless wretches whom the degenerate Moghuls were compelled to call in to their assistance against the more warlike race which had established themselves in their neighbourhood: the incursions of these invaders, it has been observed, were like violent tempests which carry every thing before them, but which soon subside; whereas the waste and desolation produced by the Rohillas resembled pestilential gales, following each other with undiminished fury, and effecting the total destruction of a country exposed to their withering breath. The ruins which have formed the subject of the accompanying engraving are situated within a short distance of an old Patan fortress, the palace of Firoze Shah, which, in addition to its own peculiar claims to notice, is in

possession of a Hindoo relic, to which considerable interest is attached. The fortress is of great extent, and, amongst other buildings, contains a mosque, erected on the site of a Hindoo temple. In the front of this mosque, in the place where it was first erected, stands a pillar of mixed metal, about twenty-five feet in height, and embellished with ancient and now unintelligible characters. This column goes by the name of Firoze Shah's Walking Stick. It is said to have been cast amid spells and incantations, by an ancestor of the Rajah Paitowra, who was assured by the sages and astrologers of his court, that, as long as it continued standing, his children should rule over the inheritance which he bequeathed to them. Upon learning this tradition, Firoze Shah would not proceed in the work of demolition commenced upon the pagoda, but allowed the column to stand in the place where it had been originally erected, in order to show the fallacy of the prediction. He strewed the pavement around it with the broken idols of Hindoo worship; these have long since turned to dust, but the pillar still remains, a trophy of the victory of the believer over paganism, though no longer the proud emblem of Moslem rule—the feeble representative of this once powerful conqueror being now a tributary to a Christian state. The camp of a British army has been frequently pitched amidst the ruins of Old Delhi; and instances of the mutability of human glory, not less remarkable than that which is perpetuated by Firoze Shah's Walking Stick, have been witnessed amid the fragments of these lonely ruins.

The deliverance of the unfortunate Shah Allum by Lord Lake, in 1803, from the power of the Mahrattas, again changed the destinies of Delhi, which, since that period, has enjoyed unexampled tranquillity. Though the beauty of the scene is diminished, the sublimity of these time and tempest worn ruins is increased by the absence of vegetation on the arid plain on which they stand. The Jumna overflows the country, but its waters, at this place, do not confer fertility, the bed of the river being very strongly impregnated with natron; vegetation is destroyed by the periodical inundations; and, in consequence of the deleterious effects of the floods, and the neglect of the wells, a great part of the country about Delhi is converted into an ocean of sand, through which the camels, plodding their weary way, do not find a bush or a blade of grass. The nature of the soil, and the numberless holes and hiding-places, presented in the crevices and fissures of the ruins, afford abundant harbour for snakes. These and other reptiles may be seen gliding through the broken walls of many a crumbling palace, rearing their crests in the porticos and halls, or basking in the courts and terraces. Wolves and jackals secrete themselves by day in the vaults and recesses of this deserted city, coming forth at night in packs, and making the walls resound with their hideous yells; and the white vulture keeps lonely ward upon the towers and pinnacles, screaming, as it snuffs its prey in the distance, or as its keen eye follows the track of some disabled animal.

Drawn by T. Prout. Sketched by Capt. S. Elliot, R.E. Engraved by W. Miller

SEVEN-STORIED PALACE, BEJAPORE.

PETER JACKSON, LONDON & PARIS.

# SEVEN-STORIED PALACE,

## BEJAPORE.

THE beautiful remains of this once splendid palace arise within the walls of the fortified portion of Bejapore. The architecture differs considerably from that of the numerous ruins which attract the eye in this interesting city; it is lighter and of a more graceful character, its airy elegance contrasting finely with the massive solemnity of the mosques and tombs around.

Very few Eastern cities have the advantage of so much variety in the style of their buildings, as is to be found at Bejapore; a circumstance to be accounted for by the great admixture of foreigners at the court of its former princes, who were of Turkish descent. The greater portion of the nobility were composed of Persians, Turks, and Tartars, who, in all probability, introduced novelties from the countries of their birth; and we are told by Ferishta, that the first sovereign of the Adil Shah dynasty invited several eminent artists, belonging to distant lands, to assist in the decorations of the city, and "made them easy under the shade of his bounty." The remains of the carved work and gilding, still to be found in the interior of the seven-storied palace, afford beautiful specimens of the state of the art at the period of its erection; but there is no authentic record extant to acquaint us by whom this splendid building was constructed, though there is abundance of reason to suppose that it was the residence of Yusuf Adil Shah himself.

The history of the founder of a kingdom, once the most flourishing and powerful in the Deccan, is of a very interesting and romantic nature. He was, it is said, a son of the emperor Bajazet, and according to the policy of Eastern courts, which permits no younger brother near the throne, was destined by the reigning monarch to be put to death. Agreeably to the sovereign's mandate, the executioners came to demand the young prince, then a mere boy, of his mother, in order that, having strangled him, the body might be publicly exposed. The unhappy lady, after vainly entreating the remission of this cruel decree, obtained a delay of four-and-twenty hours to prepare her mind for the loss which she was doomed to sustain, and immediately sent into the slave market to purchase a substitute for her son. An unfortunate Circassian boy, who bore some resemblance to the prince, was selected for the victim, and, prevailing upon one of the ministers to favour the deceit, he suffered the fate intended for another; and, by this humane expedient, the queen succeeded in saving the life of her youngest born.

The persons to whose care prince Yusuf was entrusted carried him to a place of security, whither he remained until he was sixteen years old, when, through the garrulity of his nurse, the secret of his birth having transpired, he wandered into Persia. A remarkable dream, which occurred to him while residing at Shiraz, determined him to try his

fortune in India, where he was assured that he should attain to sovereign power. Fortune smiled upon his enterprise. He arose to some eminence under the governor of Berar, and, upon the dissolution of the Bhamanee empire in the Deccan, he resolved to push his fortune; and, as in the words of his historian Ferishta, the hooma* of prosperity had spread the shadow of his wings over his head, he became master of a rich and fertile territory, and established himself as a sovereign at Bejapore. Upon the marriage of his daughter, the Beeby Musseety, with prince Ahmed at Koolburga, that princess took her seat above all the other ladies of the court; and, upon being remonstrated with, replied, that as the daughter of Yusuf Adil Shah, and the niece and grand-daughter of two emperors of Rome, she considered herself to be inferior to no lady in the Deccan. It is said that the truth of this assertion was established upon inquiry at Constantinople, and the claims of the noble lady to pre-eminence was thenceforth allowed at the court of her father-in-law.

Gibbon mentions the fact of Mahomed having, on his accession, ordered all his brothers to be put to death, and states also in a note, that one of them was saved, and became a Christian. The elegant and erudite translator of Ferishta's history appears to think it possible that another also might have escaped, whose adventures, in consequence of the distant theatre of action, must have been perfectly unknown to European historians; under the authority of such a sanction, we may therefore venture to give credit to the tale of Yusuf's birth and preservation.

Ferishta, unfortunately, is rather sparing of domestic anecdotes, the events which he relates respecting the kingdom of Bejapore being little more than a series of disturbances, rebellions, and conspiracies; yet the architectural remains testify that the resources of the state must not only have been very extensive, but also very frequently expended upon works of considerable public utility. The aqueducts, tanks, and wells, still in existence, prove that the taste for useless splendour and posthumous fame, so remarkably exemplified in the tombs of Hindostan, and so strongly displayed at Bejapore, was mingled with a desire to confer a lasting benefit upon posterity. A well-informed person, a descendant of one of the hoozoors of the ancient kings, who acted as guide to Captain Sykes during his visit, averred that there were still in tolerable preservation at Bejapore, "seven hundred wells with steps, three hundred without steps, seven hundred mosques and tombs of stone, and seven hundred of bricks and chunam;" and those who have visited the city, and beheld the multitude of its buildings, and the amazing extent of ground which they cover, do not refuse to give credit to the assertion.

Many of the most interesting reliques of Bejapore are so little injured by the neglect and devastation which have converted the surrounding country into a wilderness, as to give a hope that they may survive to be the ornaments of another capital, far happier

* It is fabled of this bird, that whoever comes under the shadow of his wings will wear a crown. Mr. Neave, in describing the attributes of this king-maker, supposes that our idea of the phœnix has been taken from the hooma of Eastern story, and adds, that, judging from the number of kings at present in India, they must be very rare indeed, more especially in the Honourable Company's territories, where it would be difficult to find a single nest.

and better governed than that which fell into dust under the stern despotism of Aurungzebe, and the wild vengeance of the Mahrattas.

While wandering amongst the ruins of Bejapore, the moralist may reflect upon the certain consequences of overweening ambition—the defeat of the most cherished objects of a despot's soul, by the very means which he has taken to secure their success. Aurungzebe, in overthrowing the independent kingdoms of Hindostan, and dethroning their princes in order to become the sole and sovereign ruler of the Mahommedan empire, weakened the barriers which opposed themselves to the growing power of the Mahrattas, and paved the way to the final destruction of the Moghul dynasty. The descendant of this unrelenting victor sits upon the frail remnant of a throne, snatched from the clutch of the Mahrattas by the bayonets of a foreign power; and the present state of Bejapore will serve to show what the destiny of India would have been, had not the ascendancy of the British government secured it from becoming subject to Mahratta rule.

The numerous vicissitudes to which the city of Bejapore has been subjected has given rise to an idea that immense treasures in gold and jewels are secreted amidst its ruins. The custom of burying money is still very prevalent in India; this expedient being not only resorted to in troublous times, but also finding favour with avaricious persons who are unwilling that their successors should benefit by their wealth. Runjeet Singh is said to have been seized by a passion for accumulating and for burying money; and we are told that the Begum Sumroo secretes four lacs a year in this manner. It is, therefore, not surprising that there should be persons at Bejapore willing to give large sums for the privilege of digging and delving under some old wall. This is a favourite speculation amongst the natives; and many are deluded, both of their time and their money, by the expectation of finding incalculable riches amidst the foundations of the deserted city.

It is to be hoped that the remains of the seven-storied palace may be saved from the researches of these treasure-seekers; though, as the building has already suffered more from the injuries which time and war have brought upon Bejapore, than its immediate neighbours, ruin has now advanced too far to be arrested. As it has been before observed, those who have visited the city are struck with the freshness and unimpaired strength of many of the buildings, compared with the prevailing character of decay and desolation. They say that the city in some parts exhibits such a wild waste of ruin, that it seems scarcely credible that so much destruction could have been effected by man's neglect in the ordinary course of time, but rather that some violent convulsion of nature must have caused this mighty, terrible, yet partial devastation. And this idea seems to be borne out by the numberless beautiful and massive remains which have escaped the fearful havoc, and which, still exhibiting the noblest specimens of architecture, give promise of almost endless durability. A great part of the gilding has not lost its first gloss, and the elaborate ornaments of many of the exteriors retain their minute and exquisite degree of finish wholly unimpaired.

# JANGHERA, OR THE FAKEER'S ROCK,

## ON THE GANGES.

THE river Ganges, in its progress through the plains, waters many spots of remarkable beauty, but in the whole course of its brilliant career it can scarcely boast a more splendid landscape than that in which the rocks of Janghera form so prominent a feature. Standing boldly out in the stream, near a place called Sultangunge, in the province of Behar, this picturesque pile forms a grand and beautiful object; it consists of several masses of grey granite heaped one upon the other in a very picturesque manner, and forming ledges and terraces which are the sites of several small temples. In some places a crevice in the rock has afforded room for the roots of a magnificent tree to expand, and to crown with bright foliage the romantic height.

Janghera is supposed in former times to have been united by an isthmus to the shore; but the rapid river continually rolling down, has worn a passage for itself between, and the rock is now completely isolated. The place has been considered, during many ages, to be particularly holy; and, accordingly, from time immemorial fakeers have established themselves upon it, deriving a considerable revenue from the donations of the pious voyagers of the river. A ghaut or landing-place has been constructed at the back of this rock, and rude stairs conduct the pilgrims who are desirous to perform their orisons at the hallowed shrine, to the pagoda at the summit dedicated to Naryan, who figures as the principal deity of the place. There is an idol of him in the temple that crowns this beautiful pile; and his image, together with those of Vishnu, Sceva, and others, is carved in different parts of the rock.

The leading fakeer preserves a dignified seclusion, and is to be seen as silent and as motionless as the idol himself, seated on a tiger-skin, and unencumbered with any covering except the chalk and ashes with which he is plentifully bedaubed: he has, however, more active followers in his train, who are at the trouble of collecting the tribute which he endeavours to exact from all the passers-by, whatever their religious persuasion may be. These fellows push out from the rock whenever the state of the water will permit, and follow the voyagers with their importunities. But when the river is full, and the current, strengthened by the melting of the snow, comes down in one sweeping flood, there is no loitering under the rock of Janghera, and a vessel sailing up with a strong wind, against this tide, makes rather a perilous navigation as it stems the rapid waters. In going down the Ganges at such a period, we pass the rock like an arrow shot from a bow, only catching a transient glance of its picturesque beauty; but when the river is low, and the current flows gently, we may pause to view it at our leisure, many persons landing to pay a visit to the grim occupant of the pagoda.

JANGHEERA, OR THE FAKEERS' ROCK, ON THE GANGES.

Janghera stands at the very portal of Bengal, a district differing very widely from the high table-land of Hindostan proper. We leave the arid plains and bare cliffs—which, except during the season of the rains, give so dreary an aspect to the upper provinces—for fields of never-failing verdure. The damp climate of Bengal maintains vegetation in all its brilliance throughout the year, the period of the rains being only marked by a coarser and ranker luxuriance, proceeding from a redundance of plants, which actually appear to cumber and choke up the soil. Janghera, thus happily placed between the rugged scenery of the upper provinces, and the smiling landscapes of Bengal, partakes of the nature of both: the Ganges spreads itself like a sea at the foot of the rock, which on the land-side overlooks a wide expanse of fertile country, having for a back-ground the low ranges of hills which separate Behar from Bengal. These hills, though rendered exceedingly interesting by their breaking the monotony of the vast extent of plain which spreads itself on either side, have not until very lately attracted much attention from the European residents of India. Circumstances, however, have led to the development of resources which may open a new era in their history. Veins of coal have been discovered, a circumstance of great importance since the introduction of steam-navigation upon the Ganges. At present the exceeding unhealthiness of the climate of these fastnesses, for such the hilly districts in this neighbourhood may be deemed, proves a great barrier to research. Cutting roads through them, and the attempt to bring them into cultivation, we may hope, will lead to improvements which will enable the scientific traveller to penetrate their recesses, and pursue in their own haunts his studies of the animal creation, hitherto existing in profound solitudes scarcely trodden by the foot of man. The ornithologist has found a considerable accession to the catalogue of birds: a splendid animal of the bovine genus, the gaour, feeds in the valleys, and the hippopotamus is supposed to inhabit the lonely rivers of Gundwana; the gaour differing considerably from the bison, or any other known specimen of the class, is altogether new in the records of zoology, and prevailing opinion confines the hippopotamus to Africa; it is therefore a matter of some importance to establish the existence of the one, and to render the other useful in a domestic capacity. Specimens of the gaour have found their way to the general mart in India, the fair at Hurdwar, but the attempts hitherto made to tame this fine animal have proved unsuccessful: those individuals that have been exhibited measured upwards of sixteen hands in height. The gaour somewhat resembles the buffalo in form, but has a much finer coat; it is distinguished by an excrescence running down the back, which by casual observers has been mistaken for the hump found in the common Indian bullock; and its appearance is so rare as to excite great curiosity among the native community, who crowd eagerly to gaze upon it when taking its place among the curiosities of Hurdwar.

## SUWARREE OF SEIKS, AND VIEW NEAR THE SUTLEJ RIVER.

A NATIVE Suwarree, or train of a great personage, in India always forms a picturesque and splendid pageant, but in the present dwindled state of Asiatic pride, none could stand a comparison with that of the late Runjeet Singh. In addition to all the glittering groups which the king of Oude exhibited in support of his dignity, the chief of Lahore displayed a martial host of followers, who had added many broad lands to his dominions, and rendered numerous warlike tribes tributary to the state.

Runjeet Singh is here seen in the centre of a brilliant cavalcade, composed of superb-looking men, mounted upon stately elephants or gallant steeds, and shining in all the panoply of polished weapons, jewels, and gold, realizing the beau-ideal which the most vivid imagination can have formed of the gorgeous splendours of an Asiatic prince. The scene represented in the accompanying plate was sketched upon the river Sutlej, near a fortified Seik town, commanding a view of the snowy peaks of the Himalaya mountains, at the distance of a hundred and twenty miles.

Runjeet Singh, like other native potentates when appearing in public, was always attended by hawk and hound, his falconers bearing the regal birds upon their wrists, and a pack of dogs being led before him: his elephants, camels, and horses were of the finest breed, and amongst the latter, he was particularly pleased with a specimen presented by Lord William Bentinck—a noble, though what is esteemed in his native land a clumsy animal, employed only as a beast of draught in the great brewing establishments in England, but which had sometimes the honour of carrying the maha-rajah himself, and bore the title of hathee-sa-ghora bestowed upon it, (elephant-horse.) Runjeet Singh himself was a slim, active personage, and would probably have even been considered handsome, but for the ravages of the small-pox, which had deprived him of the sight of one of his eyes. He dressed richly, and was upon state occasions distinguished for a remarkably fine diamond, called the *kohi noor*, or hill of light, which is said to be unique, and to exceed in size and splendour any specimens of the gem known in Europe. The manner in which the maha-rajah is stated to have possessed himself of this jewel is not greatly to his credit.

In September, 1812, the queens of Shah Sujah, and Zeman Shah, of Cabul, took refuge from the troubles of their country, and were received in Lahore with every demonstration of respect. Sujah, the deposed king, having been made prisoner by treachery, was conveyed by the governor of Attock to his brother, who at this period ruled over Cashmere. Two grand objects of the Seik's ambition and avarice, the possession of the celebrated valley, and of the hill of light, appearing now to be brought by fortuitous circumstances within his grasp, he determined, if possible, to make the attainment of the one, a pretence for the concession of the other. With this view he gave the queen to understand, that he was resolved to espouse the cause of her husband in the

W. Harvey — DRAWN FROM NATURE BY G. F. WHITE, ESQ. — G. Pickering

RUNJEET SINGH AND HIS SUWARREE, OR CAVALCADE OF SEINS.

*Encamped under a Banian Tree in the Rivers Valley*

[illegible] LONDON [illegible]

most chivalrous manner; to liberate him from his confinement, and bestow upon him the fort of Rotas, together with a sufficient territory for the maintenance of his dignity. The afflicted lady, overjoyed and gratified, expressed a deep appreciation of the intended kindness, and it was then delicately hinted, that, in order to stimulate her friend to the enterprise, it would be advisable to present him with the kohi noor, a gem which he was very anxious to possess. The queen, who was no bad diplomatist, declared herself quite certain that the moment her husband found himself at liberty, he would be but too happy to gratify the wishes of the invaluable friend who had started up in his distress, but that at present the diamond was in pawn at Candahar, for two lacs of rupees. Runjeet Singh believed as much of the representation as he pleased; but having shown his desire to obtain the diamond, it was necessary to prevent it from being despatched to a place of security; and, therefore, entirely losing sight of the chivalric character which he had lately assumed, he threw the confidential servants of the unfortunate princesses into close confinement, and surrounded their abode with sentinels, who had strict orders to search every person who should attempt to pass. This measure not having the desired effect, he determined to resort to one still more disgraceful, and deprived the ladies and their household of all supplies, either of food or water, for two days. These heroic women still holding out, the Seik was ashamed of continuing a system likely to end in the death of the parties who had claimed his hospitality, and was fain to be content with a promise of the jewel, to be redeemed when the imprisoned monarch should be put in possession of Rotas. Runjeet Singh now set seriously to work, and having entered into an alliance with the ruler of Affghanistan, they agreed to send a large force into Cashmere, which had rebelled, to subdue the country, and to obtain the person of Shah Sujah.

The expedition was successful, but it cost Runjeet rather dearly, many Seiks perishing in the snow; and his ally, Futty Khan, deriving the greater share of the benefit. This chieftain installed his brother in the government of the valley, and the Seiks were for the present obliged to remain content with the custody of the royal captive, who was conveyed to his family at Lahore. The success of the expedition furnished a fair pretext for the renewal of the inhospitable demand for the great diamond; and the king vainly endeavoured to evade the sacrifice, by professing his willingness to fulfil the promise given by his wife, when the restoration of the territory should enable him to redeem the precious kohi noor now in pledge for two lacs. Runjeet Singh was not so easily cajoled; he therefore proceeded to extremities, imprisoned his unhappy guests, threatened them with perpetual incarceration, and kept them without food for several days. Perceiving resistance to be useless, Shah Sujah at last came to terms, stipulating for a sum of money and a month's time, to recover the diamond, and pay off the loan upon it; but this attempt to gain something in exchange was not successful. Runjeet Singh, too wary to be outwitted, and well knowing how easily he could repossess himself of money advanced to a prisoner, produced the two lacs without hesitation, and a day was appointed for the surrender of the coveted jewel.

Shah Sujah, the representative of a race of kings, sat in dignified silence opposite

to his mean-spirited oppressor, whose family, raised to power by a freak of fortune, could only trace their descent from thieves. It is said, that for a whole hour the exiled monarch gazed impressively upon the robber-chief without speaking, and that Runjeet Singh, whom this mute eloquence failed to move, desired somebody acquainted with the Persian language to remind his majesty of the purpose for which they had met. The shah, without opening his lips, "spoke with his eyes" to an attendant, who, retiring, returned with a small parcel, which he placed between the great men. The envelopes were speedily removed, and the jewellers, who were stationed behind, recognizing the diamond, assured their master that it was the veritable *kohi noor*.

Nothing now remained but the repossession of the two lacs; which was speedily accomplished. Runjeet despatched a picked body of his satellites to the residence of his unfortunate guests, with orders to bring away, without any reservation, the money and jewels belonging to the party. These commands were literally obeyed; not only every ornament being taken, but rich dresses also, together with the swords, shields, and matchlocks, which were mounted in gold or silver. The maha-rajah appropriated everything which he thought worthy of retention to his own use, sending back those articles which he considered to be of little or no value, observing to his courtiers, that it was useless to get a bad name for such rubbish. Nothing more being procurable, and some feeling of policy or remorse preventing him from taking the lives of those whom he had so shamefully pillaged, Runjeet Singh allowed the females to escape to Loodianah, where they were some time afterwards rejoined by their husbands, on whom the British government settled 50,000 rupees, (five thousand pounds a year,) which they continue to enjoy.

The Mogul and Affghan horse-dealers, who frequent the fair at Hurdwar, (if their reports may be relied upon,) would give us reason to believe that the situation of the ex-king of Cabool excited great interest and compassion, and that the tributaries of Runjeet would have been delighted, had the British restored Shah Sujah to the throne. These men seem to be much puzzled to guess the reason that the English did not invade the maha-rajah's territories; they abhor the Seiks, because they are gradually seizing the Affghan dependencies, and they fancy that the Lahore chieftain paid six cowries in the rupee to the Company, for permission to hold the countries he conquered, and to receive their revenues, our non-interference system being otherwise unaccountable.

Runjeet Singh, though owing the greater portion of his acquisitions to craft of the lowest kind, and of the most unjustifiable nature, was possessed of talents of no common order, which, if properly cultivated, would have secured for him an ascendancy based upon a more honourable foundation; but with too many of the vices of the Asiatic character, he had also a very large proportion of those ridiculous notions which are obsolete in countries illuminated by the light of science. The Seik ruler was a great believer in omens, and not only consulted the stars, but also the chirpings of birds, previous to any measure of importance. In declining years, he suffered from ill health, but the remedies prescribed by European physicians were obstinately neglected, for the advice of sooth-sayers. These personages took upon themselves to discover the cause of the malady of

the sovereign, which some old beggar-woman had naturally enough attributed to the oppression of his people. Upon consulting the stars, they found Saturn in the ascendant, a planet which, according to general belief, always exerts a baleful influence. There was no difficulty now in tracing the liver complaint and dysentery of the lion of the Punjab, to its true source: but what was to be done in such an emergence? the dislodgment of a planet from the sky being beyond the power of the maha-rajah, great as he undoubtedly was. Nevertheless, it was necessary to hit upon some method to get rid of the malignant influence, and it was determined to transport the planet in effigy out of the Seik dominions into the British territory, in the expectation, that on its arrival on the coast, the Governor-General would evince his friendship by transporting Saturn beyond the kalapance, or salt ocean. The credit of this ingenious device is due to Mudhsoodun Pondit, and other learned men, who, according to the statement in the Lahore ukhbars, recommended his highness to cause an effigy of the planet Saturn to be made of gold, set with sapphires, and to give the same, with a black shawl, to a brahmin of some other country, who should be placed in a rath, or car, of a dark colour, drawn by buffaloes instead of bullocks, and transported along with the image across the river, when, with the blessing of Providence, the maha-rajah would speedily recover.

This notable expedient was instantly adopted, and a golden effigy of the planet speedily constructed. When it was finished, a brahmin of the Chobal class, a native of Mutah, was found, to undertake this novel charge, who, after being bathed in oil, and his person blackened from head to foot, was clad in sable garments; when the effigy in question, with a pair of gold bracelets, five hundred rupees in cash, and a black horse, with a black saddle, were given, according to the rite called *Sung-kluss*. After being placed in a covered rath, drawn by a pair of buffaloes, the brahmin, accompanied by two battalions of soldiers, was ordered to be carried across the river. It is needless to add, that the instant Saturn left Lahore, the maha-rajah greatly recovered: the farther progress of the planet was not stated, but to doubt that his convalescence fully kept pace with it, would be sheer scepticism!

Runjeet Singh entertained crowds of dancing-girls at his court, and, in his old age, scandalized the more fastidious portion of the community, by raising one of these ladies to the throne. The celebrated dancer, Gool-bahar, having frequently attracted the attention of her lord, at length obtained sufficient influence over him to induce him to make her his wife. The marriage was solemnized with all the pomp and splendour consistent with the rank and dignity of the bridegroom, made happy in the possession of a beauty whose charms are stated to have been transcendent. It is said that no report could do justice to the attractions of this lady, whose loveliness far surpassed all expectations previously formed of it.

Not content with the usual number of female attendants, Runjeet Singh formed a band of amazons, armed and equipped as a guard to the Zenana; these women were splendidly dressed, and many are reported to have been uncommonly handsome, and of course great favourites with their old doting sovereign.

# HURDWAR.

THE point at which the sacred waters of the Ganges enter the plains of Hindostan is supposed to be peculiarly holy, and Hurdwar, the gate of Hari, or Vishnoo, has been from time immemorial the resort of Hindoo pilgrims, hurrying to fling themselves into the mighty stream at the moment of its emancipation from the mountain-range whence it has its source. The scenery about Hurdwar affords some of the most splendid landscapes which are to be found on the bright and beautiful river, whose majestic course is diversified by so many interesting objects. It stands at the base of a steep mountain, on the verge of a slip of land reclaimed from the forest, and surrounded on all sides by thick jungle. The leafy fastnesses of the Deyrah Dhoon appear immediately above the pass; and below, the uncultivated wastes of the Terraie stretch their wildernesses for many miles. In the midst of this wild forest-scene appear the stately and spacious mansions of rich Hindoos, which recede a little from the river, leaving a handsome esplanade between.

The town is small, but well built; the wealthy portion of the pilgrims only requiring the convenience of a roof, the remainder of the vast multitude, whom religion, pleasure, or business bring to the spot, contenting themselves with canvass dwellings, or a bivouac beneath the trees. The annual fair, which attracts this immense concourse of visitors, is held in the month of April; and though spiritual concerns form the ostensible object of the meeting, there is a great admixture of worldly pursuits, even the bathers themselves being intent upon some advantageous bargain in the sale or purchase of the merchandise which is annually brought to this wild and solitary spot from every part of the world. During the time of the fair, the neighbouring roads are crowded by thousands of travellers—in every description of vehicle, mounted on elephants, bullocks, and camels, on horseback or on foot, and of all ages, complexions, and costumes. As they pass the pagodas on their way, the air resounds with the shouts of "Mahadeo Bol!" which is repeated from front to rear, until the distant echoes take up the note, and the welkin rings with the cry of Bol! Bol! Numerous Europeans are induced to visit Hurdwar during the period of its festivity; and their tents and equipages, differing so widely from those of the surrounding multitude, present one of the most extraordinary features of the motley scene. The fair and the ghaut divide the attention of persons whom mere curiosity has drawn to the spot: in the latter, immense crowds succeed each other without intermission, the vast influx of people thronging to the river side, especially at the auspicious moment in which ablution is considered most efficacious, having until lately been productive of very serious accidents. Formerly a narrow avenue led from the principal street to the ghaut; the rush was then tremendous, and numerous lives were lost, not fewer than seven hundred falling a sacrifice in one day to the enthusiastic zeal with which the devotees pressed forward to the river. The road

Drawn by S. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by W. J. Cook.

# HURDWAR, A PLACE OF HINDOO PILGRIMAGE.

*HURDWAR, LIEU DE PÈLERINAGE INDIEN.*

*HURDWAR, EIN INDISCHER WALLFAHRTSORT.*

FISHER, SON & Co LONDON.

has been widened, and a convenient ghaut constructed, by order of the East India government, and, with the shouts of Mahadao, are now raised acclamations of thanksgiving for the blessing which the pilgrims enjoy, in being able to perform so essential a rite of their religion without danger or difficulty. Brahmins are, of course, amongst the most conspicuous figures in the throng; they collect the tribute, but do not otherwise exercise their sacerdotal character, the bathing being performed without any peculiar ceremony: there are also a vast number of mendicants of every description; many being, from their filth, their distortion, or their nakedness, the most disgusting creatures imaginable. The utter absorption of every faculty in the duty performed by the bathers, who seem to be wholly intent upon saturating themselves with the sacred waters of the Ganges, offers an extraordinary contrast to the idle, indifferent air of the European spectators, who, lazily reposing on their elephants, survey the scene at a convenient distance: a few missionaries are more actively employed in distributing copies of the Scriptures, translated into the various dialects of the East. These are eagerly received even by the most devout followers of Brahma, the Hindoos being exceedingly tolerant of other religions, and ready to listen to their doctrines, although, from the extraordinary influence of caste, the difficulty of making converts is so great, that, were it not for the untiring perseverance of the disciples of Christianity, even the little which is done could not be effected. When tired of gazing upon the assembled thousands, all employed in the same observance, but each Hindoo community differing so strongly from the other, that they scarcely seem to belong to the same clime and country, the idle visitant turns to the fair, where the spectacle is still more diversified, the concourse of men and animals being almost beyond belief. Specimens of the feline race, from the tiger down to the Persian cat, horses, dogs, bears, monkeys, birds, and deer of every description, are offered for sale. The trumpetings of the elephants, the doleful cry of the camels, the lowing of the bullocks, the neighing of the horses, and the shrill screams or sharp roars of beasts and birds of prey, added to the sound of human voices, the discordant notes of itinerant musicians, and the wild blasts from the sacred shells of the brahmins, altogether make up a concert so confusing and bewildering, that it requires no common strength of nerve to bear it without shrinking. In the booths the precious commodities of the East lie mingled with the manufactures of Europe: hardware, mirrors, woollen-cloths, muslins, patent-medicines, stationery, and perfumery from France and England, are to be seen by the side of rarities from Cashmere, Persia, the shores of the Red Sea, China, the islands of the Eastern Archipelago, the plains of Tartary, and the heights of the Nepaul. Such goods as are not disposed of at the fair are brought down to the large cities of Hindostan, to Cawnpore, Allahabad, Benares, and as low as Patna, the last resting-place of the camel.

From the latest accounts from Hindostan we learn, that, in consequence of the diminished numbers of the pilgrims, the fair is on the decline. The brahmins of the place, it is said, on the authority of some of the native papers, do not scruple to predict a speedy termination to its sanctity. The falling off from religious zeal is attributed to the intercourse with Europeans, and to the astonishing proofs of their

power in the East. It was believed, that while Bhurtpore stood, the English would never gain entire possession of the country; and after its capture, many looked up to Runjeet Singh as the restorer of native supremacy: but the interview which took place between the Governor-General of India and the late sovereign of Lahore, completely dissipated this vain hope. Brahmins also are found to engage more readily in the service of Europeans as Chuprassies and Hurkaras than heretofore; and all over India the religious festivals of the Hindoos are degenerating and falling into contempt.

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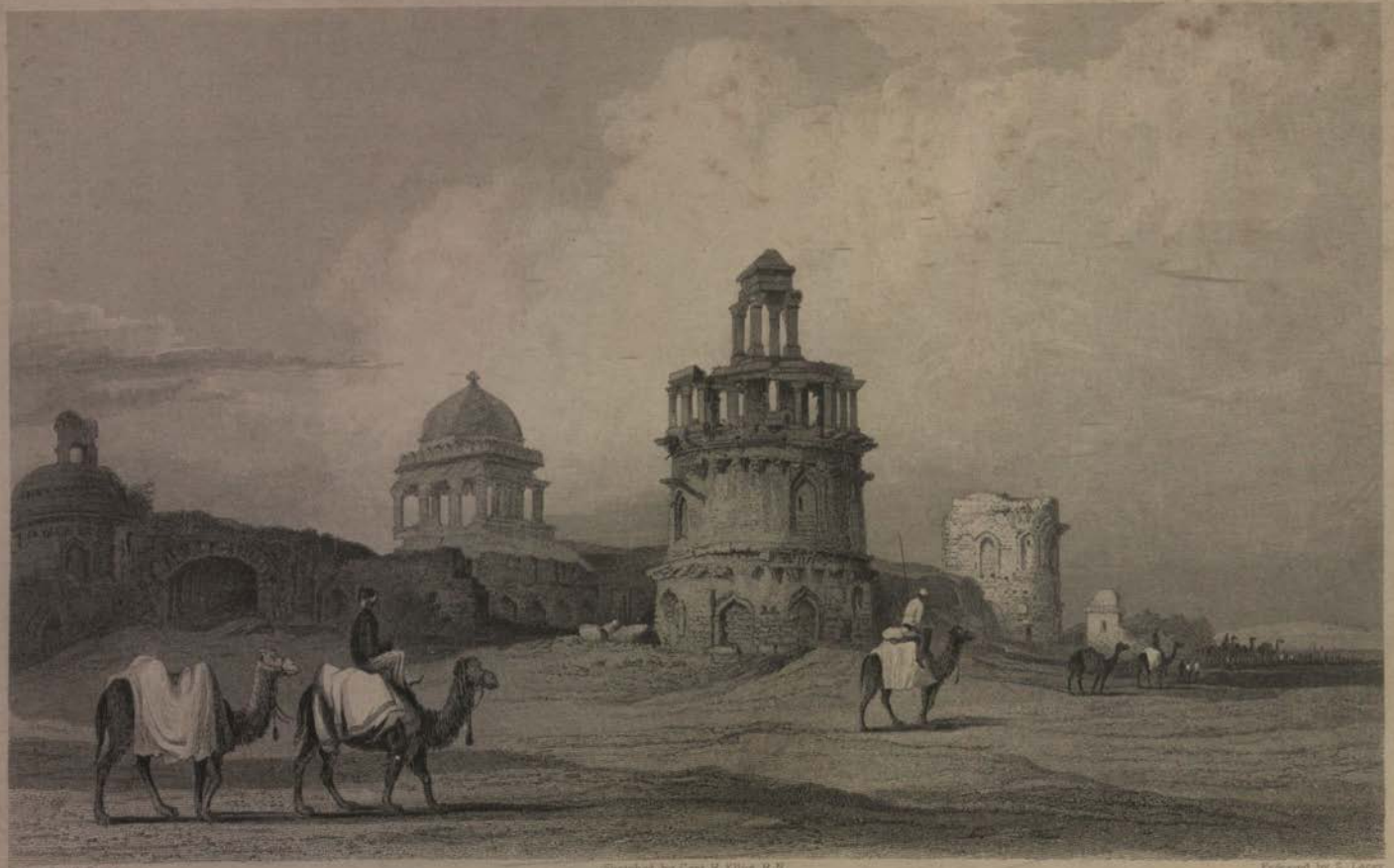
## RUINS OF OLD DELHI.

THERE is no adjunct which so completely devastates the neighbourhood of ruins, as sand. When vegetation has flung its graceful drapery over broken walls and prostrate towers, the mind becomes reconciled to the decay of man's most ostentatious work, but the effect of sand is to deepen every horror, to increase the dreariness of the waste, and to add the curse of sterility to the ravages of time; yet is there still something sublime in the utter desolation it produces. From the nature of the greater portion of the province of Delhi, it required the most strenuous efforts on the part of the inhabitants to counteract the progress of aridity; the deposits of the Jumna, unlike the fertilizing mud of the Ganges, consisting of washed and unproductive sand, while its waters are so strongly impregnated with carbonate of soda, that they prevent spontaneous vegetation, and destroy the labours of the cultivator whenever they are suffered to overflow. These desolating agents are not derived from the mountains whence the Jumna has its birth, but are taken up in the wide plain above the city of Delhi. The savage horror which now characterizes a scene once glowing with all the beauty which the luxuriance of a tropic soil and a tropic climate can bestow, has occasioned modern travellers to doubt the tales told of the former splendour of the imperial residence. M. Jacquemont, from whom we might have expected more solid information, calls the author of Lalla Rookh a perfumer and a liar, because he has described gardens of roses where some of the coarsest weeds refuse to grow; but we are not to judge of the aspect of Old Delhi under its founders, by its present appearance. Had the troubles of this portion of Hindostan, which lasted during the greater portion of a century, continued for a century longer—which, but for the subjugation of the Mahratta power, they would have done—the Jumna, unrestricted in its wanderings, would have gradually laid the whole of the Dooab waste, carrying the drifting sand to the banks of the Ganges, and changing from a rapid river to one vast and melancholy jheel. Even the ruins which now tell the tale of former glory, must have been swept away, and visitors, refusing to credit anything which they do not see, might have doubted the existence of the tombs and palaces, as well as of the roses which flourished beneath their walls.



Drawn by S. Prout. Sketched by Capt. H. Elliot, R.N. Engraved by J. Lacey.

# RUINS, - OLD DELHI.

*RUINES - ANCIENNE VILLE DE DELHI* *RUINEN DER ALTEN STADT DELHI*

FISHER, SON & CO. LONDON.

Old Delhi, founded upon the site of the ancient Hindoo city of Indraput, by the Affghan invaders of Hindostan, was ruined and laid waste by other Moslem conquerors. The followers of Timur avenged upon the descendants of Gengis Khan, the excesses which he and his fellow-victors had committed. Delhi was taken and sacked, its splendid avenues presented one wide scene of conflagration and massacre, and it never afterwards recovered its original splendour. After the withdrawal of Timur, who was called away from his triumphs in Hindostan, to repel the aggression of the Turkish emperor, Bajazet, the sceptre of India was swayed by weak hands, until the accession of Baber, whose reign was too short to enable him to repair all the mischief which had occurred under the misrule of his predecessors. Shere Shah, who wrested the throne from the son of this prince, though anxiously attentive to the improvement of the country, did not live to complete all his designs; the reign of Humaioon, who succeeded, was of very brief duration, and Acbar fixed the capital of his empire at Agra. When Shah Jehan ascended the throne of the Moghuls, Delhi exhibited only a miserable remnant of its former greatness; and, perhaps despairing of its restoration, he left it to its fate, and constructed the new city, which now has nearly shared the melancholy destiny of its predecessor. Many of the gardens which he planted have disappeared, but enough remains to convince those who desire to make themselves acquainted with the real facts of the case, to show that care and cultivation are alone necessary to convert this sterile wilderness into a blooming paradise. There is great difficulty in giving a name to some of the most perfect edifices which rear their lofty domes amongst the crumbling heaps laid prostrate by the hand of time. We have no authentic record to refer to, and the native cicerones are not to be depended upon for the correctness of their accounts. The massive grandeur of the Pytan and Affghan architects it is impossible to mistake; many of the structures, reared by these splendid people, are still remarkable for their solidity; and nothing short of the wanton ravages of man, aided by the hostility of nature, would have caused so great a devastation, even throughout the lengthened period in which this magnificent city has been wholly abandoned to evil influences.

Old Delhi owed the greater portion of its most interesting edifices to Firoze Shah, who employed a reign of thirty-nine years, more than ordinarily exempt from the troubles and disturbances which have characterized empire in the East, almost entirely in the erection of public buildings. His plans were made upon the grandest scale; and the extent and durability of his works, which were not more remarkable for their gigantic dimensions than for the exquisite delicacy and beauty of their finish, to this day excite the wonder and admiration of the pilgrim who visits the scene of his labours. It was Firoze Shah who constructed the grand canal which brought fertility to this now neglected portion of the province. Soon after his decease, the Mahratta power, which had threatened to reduce the whole of India to a desert, began to be felt: amid all the struggles which succeeded, this power increased, until the necessity of seeking refuge within the walls of New Delhi from the lawless horde who tyrannized over the descendants of Aurungzebe, occasioned the total abandonment of the old city.

## MOSQUE OF MUSTAPHA KHAN, BEEJAPORE.

FORMER visitants to the city of Beejapore, while expressing their admiration at the varied and beautiful architectural remains still to be found in the highest preservation amid a wild waste of ruins, have pointed them out as well worthy the attention of scientific persons, whose previous studies and cultivated taste would render them better adapted to the task of description than military men, who may be said merely to act the part of pioneers, leading the way for the more learned and efficient traveller. Hitherto, however, the slight notices scattered through several highly-esteemed works upon India, have not attracted the attention of those who could alone do justice to the multitudinous objects of interest with which this extraordinary city abounds. Beejapore has only been the casual sojourn of a few idlers and amateurs, who have satisfied themselves, or have been compelled for want of time to be content, with a very hasty and cursory glance; the most diligent have left the greater part of the splendours springing up on every side wholly undescribed, and, amidst many others, we vainly seek for any detailed account of the mosque of Mustapha Khan.

This beautiful edifice stands near the centre of the city, in an open area leading from the principal street. The surrounding quadrangle is entered by a large massive gateway, under a noble arch. Time, which has been busy with the buildings which lie prostrate and in ruins on every side, seems to have almost wholly spared the mosque, which rears its dark walls nearly uninjured in the midst of utter desolation. This temple, though far inferior in size to the Jumma Musjid, is lofty and beautifully proportioned; and the external ornaments, though of a less florid character than those of many other structures in its neighbourhood, are chaste and appropriate, while there is something peculiarly elegant in the shape and decorations of the dome. The high narrow arches which run along the front, and are continued throughout the interior, afford a variety to the ordinary style, and the effect of their perspective is exceedingly pleasing. To this meagre account of a building which merits a much more elaborate description, nothing at present can be added, but we may hope that the general cultivation of taste for works of art, and the unexpected facilities of visiting a city, which at no distant period belonged to an enemy's country, and was almost inaccessible to European footsteps, will greatly increase our information respecting so interesting a place as Beejapore.

There are various traditions and legends attached to this romantic capital, which still live in the recollection of its few inhabitants; and travellers acquainted with the language, as they survey with rapt delight the gorgeous remains of a once flourishing kingdom, are entertained by the tales and explanations of their native conductors.

A small pool of water is pointed out to the curious, which possesses a high degree of sanctity in the eyes of the Hindoos, and which the Moslems, who believe in many of their

Drawn by W. Purser. Sketched by Capt. R. Elliot, R. N. Engraved by E. Finden.

# MOSQUE OF MUSTAPHA KHAN, — BEEJAPORE.

MOSQUÉE DE MUSTAPHA KHAN À BIJAPOUR. MOSCHEE DES MUSTAPHA KHAN ZU BEEJAPORE.

FISHER, SON & Co. LONDON

neighbour's marvels, look upon with great respect. It is milky in its appearance, but perfectly wholesome; no other spring of the same kind is to be found in any part of the neighbourhood, and none presume to doubt the truth of the tradition which ascribes it to the piety of a brahmin, who brought a small quantity of the holy water of the Ganges to this remote spot. Rapidly increasing into the pool which is still in existence, it maintains its distinct character, and affords to all devout persons a proof of the miraculous nature of the sacred river.

A still more interesting story is told about a tomb, named, in consequence of the pure whiteness and brilliant lustre of the stucco with which it is lined, Mootee Gil,—mootee signifying pearl. A nobleman who had amassed an enormous quantity of wealth, had the misfortune to awaken the avaricious propensities of his sovereign, who felt an eager desire to transfer the coveted treasures to his own coffers, and scrupled not to employ means in common use among Eastern despots. It was determined to bring an accusation of treason against him, and, under this plea, to seize upon and sequestrate his riches. The plot was deeply and cunningly laid, but its intended victim having obtained timely information of his danger, explained to the ladies of his family the predicament in which he stood, and consulted with them upon the best means of avoiding its most fatal consequences.

It happened that the greater part of the nobleman's envied acquisitions consisted of pearls and other ornaments for the Zenana. The faithful and devoted females, whom he apprised of his danger, immediately devised a plan, which, though it involved the sacrifice of objects dear to woman's vanity, promised to secure a still dearer life. They proposed to break the pearls, which had excited the king's cupidity, into pieces, and they were accordingly nearly reduced to powder. The destruction of these gems becoming a topic of public notoriety, it was no longer worth while to molest the owner, who, though impoverished, spent the residue of his days in tranquillity.

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## ROCKS AT COLGONG, ON THE GANGES.

This beautiful cluster of rocks occurs at about a day's sail below Janghera, on the river Ganges, amid exceedingly picturesque scenery of the loveliest kind, yet varied in character. In the rainy season the river runs roaring through these rocks with fearful turbulence, spreading its broad waters like an ocean, the projecting points of Colgong and Patergotta forming an extensive and beautiful bay, surrounded by an amphitheatre of hills, from which it is difficult to fancy that a river has supplied the floods that reach from shore to shore.

These rocks are esteemed holy by Hindoo devotees, and have been sculptured in many places with the effigies of their gods; a variety of wild garlands, the luxuriant creepers of the soil, fling down their rich wreaths over the rugged masses of these crags, and

tangled shrubs spring wherever a shallow bed of earth permits them to take root. In fact, the luxury of foliage cannot be seen to greater perfection than from the rocky islets of Colgong, which overlook the lovely woods spreading in all directions on the opposite shore; while beyond, the Rajmhal hills gleam with the purple glory of the amethyst.

These lovely crags are the haunt of numerous birds; pigeons nestle in the trees, and, at the slightest alarm, myriads of small water-fowl rush out in snowy flocks, adding, by their hurried flight, to the animation of the scene; while the numerous flotillas of native craft, of strange but highly picturesque construction, serve also to heighten the beauty of a landscape, which, in despite of their superior utility, we must regret should ever be disturbed by the smoke and paddles of steam-vessels.

Colgong forms the occasional habitation of a fakeer, but does not appear to be the settled residence of any recluse of great celebrity. There are no regular temples, although a rude shrine has been shaped out of one of the largest blocks of granite which crown the summit of the rock to the westward of the group. There are also caverns in these islands; and it is seldom that either a living or dead specimen of the religious mendicants who are established in such places over the whole of India, is not to be found here. A nameless tomb occurs upon the summit, probably that of a Mohammedan saint, for the Hindoos do not usually bury their dead. This personage, whoever he may be, having received his apotheosis, would be equally venerated by the professors of both religions. The Mohammedans of India, and especially of Bengal, forgetful that their creed assures them that there is but one God, have no objection to worship at the shrine of some holy person deified in the imaginations of his votaries; while the Hindoos are of so idolatrous a nature, that they will not pass any altar without dropping a flower upon it by way of offering. The reverence for the dead, which is a distinguishing trait of the natives of India, is strongly manifested in the lonely tombs which occupy great numbers of the heights in the vicinity of Rajmhal. Wherever the traveller comes upon one of those mausoleums, however neglected and apparently deserted the place may be, he is certain to find the traces of pious care from human hands. The precincts of the tomb may, perhaps, be the haunt of a solitary jackal, or other beast of prey, too little accustomed to man's intrusion to be alarmed at his approach; and yet even when it would seem that the prowling savage was sole tenant of the wild, the newly-swept pavement, strewed with fresh flowers, shows that some human being has recently performed a daily task. Frequently it is impossible to guess who has been at the pains to keep the shrine free from the pollutions of bats and birds; but occasionally, scarcely more human in his outward form than the savage denizens of these deep solitudes, the attendant fakeer will appear upon the scene, his long, matted locks, and the distinguishing marks of his caste and calling (chalk and dirt) forming his sole attire. Money would appear to be perfectly superfluous to personages so independent in the way of clothing, lodging, and, in all probability, food; but though in some cases it is not solicited, it is generally acceptable, and the offered rupee disappears in a marvellous manner, since, there being no garments, there can be no pockets.

All the mooring-places within a day's sail of Colgong are distinguished for their

surpassing beauty; and indeed the whole voyage down to Calcutta conducts the traveller through scenes of the softest enchantment. Rajmhal, in particular, excites the attention of all who have any taste for picturesque scenery, the ruins of its once splendid palaces now adding a melancholy interest to the landscape. The origin of this royal city, stretching into remote antiquity, is lost in the obscurity which hangs over the early history of the Hindoo dynasties of India, but retaining its dignity and importance after the Mohammedan conquests, it remained the capital of Bengal during a splendid succession of princes, who embellished it with the tasteful architecture for which they were famed. The stone principally found in these interesting remains is a red granite, and its colour, decayed by age, harmonizes well with the lichens and weeds which have flung themselves over every "coigne of vantage," and the trees that now spread their umbrageous foliage over quadrangle and court. Occasionally we find a mixture of marble, the favourite material of the luxurious Moguls, and brought into fashion about the reign of Acbar. A hall of noble dimensions, erected by the sultan Shujah, the unfortunate brother of Aurungzebe, lined throughout with marble, a product rare in Bengal, has been advantageously, though not very happily, employed as a receptacle for coals, for the supply of the steamers which are now common upon the Ganges:—"to what base uses may we come at last!" This hall, one of the few remaining evidences to attest the grandeur of the kings and princes who reigned and revelled in Rajmhal, is visited by every European traveller voyaging on the Ganges, many finding a pensive pleasure in musing over those vicissitudes of fortune which have reared the red-cross banner of St. George over the fallen glories of the crescent. While some persons consider the conversion of the marble hall into a depôt for coals a shocking desecration, others are of opinion that the element of this new power, which is changing all the moral, political, and physical relations in the world, and is working a revolution more stupendous and radical than any that history records, is well lodged in a palace. The hall, once filled with courtiers blazing in diamonds, now contains the true diamond; while the emblem of that astonishing power, whose gigantic resources it is impossible to calculate, lying at anchor under the buttresses of the ancient towers of Rajmhal, in the shape of a steam-vessel, can scarcely fail to fill the contemplative mind with gorgeous visions of the future.

A voyage on the Ganges, interesting even when made under all the disadvantages attending the slow and clumsy craft in which travellers ascending the stream were, when the wind was against them, towed by the crew, perhaps at the rate of five or six miles per day, is now performed in the most delightful manner possible in the government iron steamers. The arrangement of these commodious vessels is very judicious and convenient. The cuddy, a cheerful apartment, with a skylight above, and four large windows on either side, stands athwart-ship, about the centre of the vessel, with eight cabins abaft, and six before it; a narrow passage runs between each range of cabins, and terminates in the cuddy, which thus enjoys the most ample ventilation. The vessel, which is in technical language denominated a flat, is towed by a steamer, also of iron; and in consequence of the difficulties which at present attend the navigation of a river

beset with shifting sand-banks, the whole concern is brought to anchor at sunset every evening, the commandant not being allowed to put the steam up until sunrise the following morning. As Government despatches treasure by these boats, they are accompanied by a guard of soldiers who live and mess in the steamer, but at eight bells post a sentinel on the flat; thus enabling the passengers to throw open their windows at night with the strongest feelings of security—feelings which they would not otherwise enjoy, the thieves of India being exceedingly expert, and frequently committing great depredations on the river, by means of the small boats, in which they glide noiselessly to any unguarded vessel, which they speedily strip of everything valuable.

Native pilots are stationed along the river, who are taken on board at different points; they receive eighteen rupees (thirty-six shillings) a month, for which they have to provide a small dingee (wherry) and crew, to sound all the depths and shoals of the river. These men are at the present period exceedingly useful in pointing out the hidden sand-banks which lie perdu at every angle of the stream, and in time, under the discipline of a good system, may be made invaluable. The roof or deck of the flat is covered with an awning, and affords a delightful promenade during those periods of the twenty-four hours, and that season of the year, in which Anglo-Indians may venture to emerge into open air. The eve of the cold weather is certainly the best time for river travelling, since, while enjoying a gentle and balmy breeze, the voyager can, without the slightest personal inconvenience, look out upon the rapid succession of villages, groves, and trees, temples, towers, and widely-spread ghauts, which form the beautiful panorama through which he is gliding. For some time the novelty of this extraordinary method of navigating the Ganges attracted the wondering gaze of the native population on its banks; crowds were drawn up to survey the marvellous spectacle, and every employment was suspended while the fire-ship shot rapidly along.

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## RUINS ABOUT THE TAJ MAHAL, AGRA.

The former extent and splendour of the city of Agra may be traced by the number of the ruins which spread themselves around on every side. Vast tracts covered with old buildings, the remains of wells, and fragments of walls, which originally flourished in the midst of verdure, and under the shade of forest trees, now only render the wide waste of sand, which has swallowed up all vegetation, still more desolate. The country between the fort of Agra and the Taj Mahal is a perfect desert; and visitors, after winding their way through an arid plain, only diversified by sand-heaps and crumbling masses of stone, come, as if by enchantment, upon the luxuriant gardens which still adorn the mausoleum where Nour Jehan and the beautiful partner of his throne sleep in undisturbed repose.

Drawn by G. Prout. Sketched by Capt. R. Elliot, R.N. Engraved by Robt. Wallis.

TÂJ MAHAL,— AGRA.

PETER JACKSON, LONDON & PARIS.

The marble cupola seen to the left of the plate, crowns a beautiful musjid or mosque, attached to the Taj; beyond, flanked by its slender minars, the Taj itself appears; and in the distance the eye rests upon the cupolas and turrets of the magnificent gateway which forms the principal entrance of this terrestrial paradise. Constant irrigation is necessary in India, to preserve the beauty of gardens, which soon disappears if not continually refreshed by the revivifying stream. The pleasure-grounds belonging to the Taj Mahal are watered daily during the dry season; and they are clothed in perpetual verdure, while the surrounding country is a wilderness.

The arched gateway represented in the plate, leads into an enclosure of considerable extent, intervening between the plain and the gardens of the Taj. Many buildings of the same nature skirt these beautiful gardens, and some have been fitted up for the residencies of European families during the rains, the only season in which native habitations, however splendid, can be easily converted into comfortable abodes for strangers from a colder country; it being both difficult to exclude the hot winds, and to warm chambers, open to every breath of heaven, sufficiently during the cold weather. The natives themselves are content to envelop their persons in thick clothing; the men wear several shawls, and the women put on wadded garments and extra veils, during a period in which the English residents shut up their doors and windows and sit around fires.

The superior elegance of the native architecture renders it a subject for regret, that so few of the deserted buildings, in the neighbourhood of British cantonments, should have been adapted to the use of the new-comers: one or two of the mosques and tombs of Agra have been fitted up for the reception of families of resident civilians; but the greater number of the European population are lodged in excessively ugly bungalows, built with the old bricks which cover miles of the suburbs of Agra, and which may be had for the trouble of fetching them. A few of the newly-constructed houses are in better taste, after the Italian manner; but these occur too seldom to atone for the frightful and barnlike appearance of the rest. The gardens attached to these houses, though large, luxuriant, and well planted, are too much isolated from them to improve their general aspect; and the only attempt to beautify the tract exclusively occupied by military residents in the close neighbourhood of the Taj Mahal, has been made by the introduction of Parkinsonias. These trees, originally imported from the Cape by Colonel Parkinson, thrive well, with very little attention, in the most arid spots. When mingled with others, they would be very attractive, but their leaves being entirely obscured by an abundance of bright yellow flowers, their effect, when scattered singly over a sandy plain, is anything rather than pleasing. The court and council of the presidency have ample scope for local improvements, and there is fortunately abundance of material for the exercise of taste and talent.

The church belonging to the cantonments is a very handsome structure, built under the superintendence of an officer of engineers. Several excellent architects are to be found in this department of the service, and Agra is much indebted to the gentleman who has held an appointment for some years in the board of works at that station, for

the improvements which he has introduced into the interiors of the bungalows built under his direction. The necessity of consulting economy, and of excluding the heat, have exceedingly injured the outward appearance of Anglo-Indian residences in the province; but though, at Agra, both the brick and the *enteha* houses (the name given to those constructed of unbaked mud) are miracles of ugliness, many of the interiors are finished with great elegance. The best boast of chimney-pieces of marble chunam, and the walls are decorated with mouldings and cornices, which take away from the bleak and desolate air usually the characteristics of these unsophisticated edifices. A great deal, however, still remains to be done; and although military residents have not very extensive funds at their disposal, should a spirit of emulation be created amongst them, they will at least plant out what it may be impossible to pull down and rebuild, and thus render the cantonments of Agra more worthy of their beautiful neighbour, the Taj Mahal.

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## SINGHAM MAHAL,—TORWAY.

THE remains of a royal palace, built by the former sovereigns of Bejapore, at a village called Torway, about five miles from the great western gate of the city, which has been so often referred to in the present work, are represented in the accompanying plate. This place also possesses the ruins of a mosque; and the fragments of other buildings, scattered around, show that in former times it was a favourite retreat of royalty. The road from Poonah to Bejapore runs through Torway, and from several points magnificent views of the lonely capital of a once flourishing state present themselves. Here, as from all other places which command a prospect of the city, the majestic dome of Mahmood Shah arrests the eye, as it rises in solemn grandeur above the clustering towers and pinnacles of the surrounding buildings; and here the extreme desolation of the country, its scanty cultivation, and the fewness of its inhabitants, impress the mind with the most melancholy feelings. Never perhaps could the visitor, who has followed at a distance the devastating progress of Mahratta conquest, see more striking proofs of the misery to which the dominion of that power has doomed every portion of the land submitting to its sway.

Delighting in a roving existence, preferring the uncertain shelter of a camp to the comfortable abodes of cities, the Mahrattas cared nothing for fine buildings, and the pomp of architecture was lavished upon them in vain. Indifferent to human suffering from long acquaintance with sights and scenes of wo, these people will see whole multitudes perishing by the wasting tortures of famine and disease, unmoved and untouched by any desire to administer to the comfort of their fellow-creatures. They are wanderers by choice, and the present moment alone occupies their attention or their thoughts; totally indifferent to the comforts of domestic life, they can be easily led to

Drawn by D. Cox. Sketched by Capt. R. Elliot, R.N. Engraved by H. Wallis.

SINGHAM MAHAL, TORWAY,—BEJAPORE.

*SINGHAM MAHAL, TORWAY,-BEJAPORE.* *SINGHAM MAHAL, TORWAY,-BEJAPORE.*

PAPERS, SON & CO. LONDON.

disregard its decencies. The greater number are content with the most miserable species of accommodation: a tent or *pal,* consisting merely of a blanket or piece of coarse cloth, stretched over a bamboo, placed upon the forked summits of two sticks driven into the ground, suffices for the habitations of the poorer classes, the rich indulge in two or three folds of cloth; the tent is closed at the extreme end, and furnished with a curtain in front, but it is utterly destitute of those conveniences which persons belonging to civilized communities class amongst the necessaries of life. In cold or wet weather, a group of Mahrattas may be seen huddling round a fire, smoking, or stupifying their faculties by the cheap ardent spirit of the country, which, unlike other inhabitants of India, they drink openly, without scruple or shame. Men and animals are crowded into a confined space; each consults his own peculiar comfort alone; and the want of systematic arrangements, and of all consideration for the public weal, produces individual suffering and distress, which is regarded with the most callous indifference.

As Hindoos, the Mahrattas are anything but orthodox; the various castes composing the second class permit themselves a very wide latitude in the article of food; they will eat any kind of flesh, excepting beef, whenever it comes in their way; they do not reject fowls or onions, which are considered sacred by other Hindoos: but their offences in this way are limited by their poverty, which compels them to subsist chiefly upon vegetable diet of the coarsest kind. They are a warlike people, priding themselves more upon their arms than upon the elegance of dress; the chiefs affect a degree of simplicity which amounts to meanness, and the lower orders are slovenly and squalid in their appearance. They seem to be as utterly devoid of public attachment as of the domestic affections, serving as mercenaries under any commander; constantly engaged in mutinies, the subject of their discontent being always the arrear of pay, and going one day over to the enemy, and returning the next; deceived by a few hollow promises, which experience might tell them are never kept.—How so disorderly a race of people, and such a despotic yet temporizing government, could hold together, appears to be miraculous; but in despite of every sort of mal-administration, and of the horrors and aversion with which the atrocities committed by Mahratta victors inspired the people whom they conquered, the power of these hordes increased to such a fearful extent, that at one time it threatened the subversion of the whole peninsula. Wherever the Moslems extended their dominion, they introduced new arts and new luxuries. In pulling down the temples of the heathens, they never failed to erect mosques of equal or superior magnificence in their stead; they converted waste places into cities, and left almost imperishable marks of their glory wherever they planted the standard of the Prophet. The Mahrattas, on the contrary, passed like a pestilence over the land, blighting and destroying all that came within their baleful influence, and converting the fairest possessions into a desert. Bejapore perhaps has suffered less than any city which has been submitted to their tender mercies; they have set apart a portion of its revenues to the support of the attendants of its tombs and mosques; but still it bears very strongly the impress of Mahratta sway, and there is but too much reason to believe

that the injuries which it has sustained are now beyond a remedy. The wasted plains of the Deccan will doubtless again be gladdened by the song of the reaper, its towns and villages will become populous, but the splendour of its architecture, if once lost, can never, we fear, be recovered.

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## RUINS ON THE BANKS OF THE JUMNA.

The character of the river Jumna differs widely from that of the Ganges, and its scenery is by many travellers considered more picturesque. Its banks are distinguished by multitudes of ruins in the last stages of desolation; the crowds upon the ghauts are less numerous; many splendid specimens of Oriental architecture in these striking landing-places, being wholly unfrequented, or occupied by a few solitary bathers; every cliff is crowned with the remnants of a fortress; and castles and temples, all bearing marks of decay, give to the sandy wilderness a solemn and melancholy air. The mosque represented in the accompanying engraving occurs on the west bank of the Jumna, a short distance from the walls at the upper part of the modern city of Delhi. The cupolas and the gateway, which are still entire, possess strong claims to admiration, and, though upon a much smaller scale than the magnificent remains in the neighbourhood, afford a very just idea of the beauties common to nearly all the places of Mohammedan worship in India. The picturesque effect of these ruins is much heightened by the feathery foliage of the adjoining grove; a graceful accessory, rare in the immediate vicinity of Delhi, where the soil is barren, and remarkable for its saline efflorescence. The rocky ground being always exposed to the rays of the sun, absorbs much heat, and produces a high, dry temperature in the hot season; while, from the openness of the country and its exposure to winds which pass over extensive lakes in the neighbourhood, the winter is proportionably cold. But while these causes operate to prevent the spontaneous vegetation which in other districts arrives at the richest luxuriance without care or culture, they are rather favourable to the labours of the husbandman and the gardener, who are enabled to produce plants common to the warmer parts of India, but which are not found in the upper portion of the great plain spreading to the Himalaya.

The grove which shades this venerable and time-worn mosque was, in all probability, planted by the founder; for a Moslem, when building a temple or a monument, always takes the comforts of travellers into consideration. Attached to each, there are generally apartments for the accommodation of casual sojourners; and a well, or tank, shaded by a grove of trees, is the usual accompaniment of these hospitable edifices. The religious tenets both of the Mohammedan and the Hindoo inculcate the social virtues; they deem it very meritorious to appropriate their wealth to useful works, for the benefit of their fellow-creatures: the climate suggests the most effectual means for the performance of this duty; for what can be more welcome and necessary than

Drawn by W. Prinsep. Sketched by Capt. R. Elliot, R. N. Engraved by W. Taylor.

# A RUIN ON THE BANKS OF THE JUMNA, ABOVE THE CITY OF DELHI.

RUINES SUR LES BORDS DE LA JUMNA, PRÈS DE DELHI. RUINEN AM UFER DES JUMNA IN DER NÄHE VON DELHI.

FISHER, SON & CO. LONDON.

shelter from the scorching heat of an Eastern sun, or water to allay the raging tortures of thirst? The hot weather is unaccountably chosen, by persons who have long distances to perform, for the commencement of their journeys: the season is generally considered healthy to those who do not expose themselves to fatigue during the sultry hours of the day; but many perish from thirst and weariness, some dropping on the road-side, others reaching the wells only to die at the moment in which their delusive hopes are upon the eve of fulfilment.

The whole of the neighbourhood of Delhi is strewed with the fragments of ruined tombs, temples, serais, and palaces: jheels of water and swamps have formed themselves in the hollowed foundations of the prostrate edifices, adding to the wildness and dreariness of the scene. After traversing these dismal wastes, it is delightful to emerge upon the banks of the Jumna, and to gaze upon its cool waters: the beauty of the landscape here delineated, being much enhanced when these dark ruins intercept the bright silvery light of a full-orbed moon, shining in virgin majesty over plain, and grove, and gently-gliding river. The banks of the Jumna are the haunt of alligators, many of which are of the most dangerous kind, and are known to attack man. These huge monsters lie basking upon the sandy islets which rise above the stream, and seem to be little disturbed by the passing and repassing of the boats, which frequently come down in large fleets, laden with cotton. The quills of the porcupine are scattered on the shore; and there also may be seen the foot-prints of large animals, bears and hyenas, or the animals themselves, stealing with stealthy pace from the neighbouring ravines. Immense numbers of aquatic birds, storks, and gigantic cranes stalk along the shores, float upon the waters, or rise with a wild rush of wings upon the least alarm. As the habitations of man become scarce, animal life seems more abundant; the places of flocks and herds, which in the thickly-peopled portions of the districts through which the Jumna flows are prodigious, are supplied by the untamed tenants of the waste, birds in particular. These last are countless; and the animation which they give to the scene, is so much in accordance with its desert air, as scarcely to enliven the profound solitude which is its prevailing characteristic.

The establishment of a new presidency at Agra, and the successful employment of steam-navigation, will effect a material alteration in the aspect of the Jumna below the capital of Hindostan Proper, a tract which only comprehends the upper provinces of India; but a very long period must still elapse, before the lonely site of these crumbling ruins can be divested of its savage grandeur. The river is here very shallow in the cold season; during the rains, it comes down in a flood, almost equal in volume to that of the Ganges; but at other periods of the year it is easily fordable, and not navigable for boats of any burden; the water flowing over a rocky bed, is remarkably clear, and, even after its junction with the Ganges, it preserves its pellucid character; the blue stream of the more translucent river being plainly discernible to a considerable distance, amid the turbid waters of its muddy rival. Many of the pebbles which are gathered on the banks of the Jumna afford interesting geological specimens; and some are thought worthy of being polished, and worked up into ornamental appendages.

## PART OF THE GHAUT AT HURDWAR.

A FAIR takes place annually at Hurdwar in the month of April, lasting nearly a fortnight, that being the period chosen by the pilgrims, who flock from all parts of India, to perform their ablutions in the Ganges. The auspicious moment is calculated by the brahmins, who aver that a great increase in the efficacy of the rite is derivable from its performance when Jupiter is in Aquarius or the sun enters Aries, which happens every twelfth year.

The immense concourse of persons drawn to Hurdwar by religious motives, has attracted others, who take advantage of this promiscuous meeting, to dispose of merchandise brought from the uttermost parts of the world, and which thus finds its way to every accessible place throughout India. There are, of course, purchasers as well as sellers, who resort to the fair for the purpose of buying cattle, shawls, and jewels, either for their own use, or to dispose of again. Many, also, visit the fair purely from motives of curiosity, this portion of the spectators being chiefly composed of Europeans and rich Mohammedans, who travel, particularly the latter, in great splendour. The peace in this promiscuous multitude is kept by a large detachment from the Sirmoon battalion of the Hill-rangers, who come down from their quarters at Deyrah Dhoon, and garrison an island in the centre of the river, where they are out of the way, and yet at hand to prevent disturbance; while there are magistrates present, with a very considerable body of police, to enforce the rules and regulations necessary for the preservation of order in an assembly composed of such heterogeneous materials.

The climate of Hurdwar during the early part of April is exceedingly variable: from four in the afternoon, until nine or ten o'clock on the following day, the wind generally blows from the north or east over the snowy mountains, rendering the air delightfully cool; during the intermediate hours, however, the thermometer frequently rises to 94°; and the clouds of dust arising from the concourse of people, together with their beasts of burden, collected at this place, add considerably to the annoyance sustained from the heat.

The principal road to Hurdwar lies through the town of Khunkul, which is also a Teerut, or place of Hindoo pilgrimage, overlooking the Ganges: it is very well built, and adorned with several commodious ghauts, constructed of cut freestone, landing-places descending by long flights of steps into the river. This town chiefly consists of one principal street, running north and south, parallel with the course of the water, and composed of handsome houses belonging to rich merchants and brahmins from every part of India. In fact, the ownership of a house at Khunkul, shows the proprietor to be a man of great wealth, and considerable importance in society. It is like possessing a place at Melton Mowbray. The greater number of these mansions are unhappily disfigured by paintings executed in a very barbarous manner in the most glaring

PILGRIMS AT THE SACRED FAIR OF HURDWAR.

colours, without, of course, the slightest attention either to shadow, proportion, or perspective. The house-tops are covered with troops of monkeys, animals sufficiently sagacious to discover those places in which their species is held in reverence. These creatures are sacred in every stronghold of Hindoo superstition, and from their multitudes become perfect nuisances, it being difficult to prevent their invasion into every apartment of a private residence. There are at Khunkul numerous serais for the accommodation of the people who resort to it at the time of the fair; and when full, these long quadrangular buildings, furnished all round with suites of small apartments, present a very singular appearance—men, women, and children, in large families, being thrust into an exceedingly circumscribed space, with cattle of every kind, bullocks, horses, camels, donkeys, and mules, together with other live-stock, biped and quadruped.

The new road, which runs direct to Hurdwar, and for which the old one on the back of the river is entirely deserted, forms a very amusing drive. On either side, for the distance of two miles, are to be seen the large and handsome tents belonging to the civil and military officers of the Company, who visit the fair upon duty, either to assist in keeping the peace, or for the purchase of horses for the cavalry regiments; while others, who have nothing save pleasure in view, establish themselves in the same encampment. These canvass dwellings are diversified by the more substantial country-abodes of rich natives, occurring amid large mango groves, and having showy gardens pranked with flowers. So great is the necessity for temporary habitations during the fair, that artificers resort to the neighbourhood of Hurdwar from a considerable distance, in order to construct them of thatch and grass-mats upon a bamboo frame. These houses, or huts, are rendered both sun and water proof, and add considerably to the picturesque effect of the scene. The town of Hurdwar bears a striking resemblance to that of its neighbour Khunkul, but is apparently of more ancient date; it completely skirts the Ganges, many of the best houses having their foundations in the bed of the sacred river. These are generally constructed of brick, the lower stories of a great number being of very fine white free-stone, a material which is found in the neighbourhood, while lime-stone of good quality is met with close at hand, in the bed of the stream. The Ganges, during the rainy season, is a mile in width at Hurdwar, pursuing its course between low woody islands, some of which afford very commodious encamping ground. On the west bank the eye rests upon a ridge of hills rising to the height of six hundred feet, covered with thick brushwood, mingled with trees. These hills are cleft in many places into rugged ravines, which afford ample cover to numerous wild beasts. The back-ground of the landscape is formed of part of the range of blue mountains, from six to eight thousand feet in height, which conceal the base of the Himalaya, or snowy region, and fill up the distance in the most magnificent manner possible.

It is difficult to afford any idea of the grandeur and beauty of the inanimate objects which render Hurdwar one of the places best worthy of a traveller's attention in India, but still more so to convey even a faint notion of the swarms of living creatures, men

and beasts of every description, which occupy every foot of ground during the time of the fair: multitudes of cows, horses, bullocks, camels, elephants, ponies, and mules from Osbeck Tartary to Benares, are crowded together, rendering the scene in the highest degree animated and interesting: every thing is to be found at the fair, though horses form its principal attraction. The horse-merchants from Bokhara and Cabool occupy the stony central parts of the river, while those from Torkistan take up their quarters in small enclosures behind the houses of the town. These men are famed for their ponies and galloways, animals of great power, called Toorkies, some of which bear very high prices. The elephant-dealers incline to Khunkul, for the sake of fodder, but traverse the roads of the fair with their studs during the mornings and evenings, each elephant having a large bell attached to the neck, for the purpose of giving warning to passengers of their approach. The buneeàs, or grain-sellers, hulwâees, or confectioners, cloth, shawl, and toy merchants, occupy the road-side closè to the town, their dwelling-places being interspersed with small enclosures containing piles of barley and straw, heaped up, and ready for sale.

On the sides of the hill to the west, thousands of Seik families are to be seen, with their huts, tents, camels, bullocks, mules, and horses, thrown together, as it were, without order or method. Then come the tents of the better order of visitors, formed into groups of two or three, and constructed of white or striped canvass, gaily fringed, and ornamented with scalloped borderings of scarlet cloth. Then, again, are the tents of the superior horse-dealers, Arab or Persian merchants, who have brought splendid animals of the purest breed, for which they demand enormous prices; men, also, with bears, leopards, tigers, deer of all kinds, monkeys, Persian greyhounds, beautiful cats, and rare birds, for sale. Then there are heaps of assafœtida in bags from the mountains beyond Cabool, sacks of raisins of various kinds, pistachio nuts, almonds, and boxes of preserved apricots, and stalls filled with merchandise of every description, brazen vessels of all kinds, bead necklaces of many colours, rosaries, mouth-pieces for pipes, of agate, cornelian, lapis-lazuli, and different kinds of marble, pearls, black and white chowries, or implements for keeping off flies, formed of the long bushy tail of the yak, the cow of Thibet; stones for seals of all descriptions; bangles, bracelets, armlets, and ornaments for the ankles, of silver or pewter; sable, tiger, leopard, ounce, and other skins; stuffed birds, the argus-eyed, golden, and other varieties of pheasant; idols of all kinds; together with their brazen stands, real and mock coral, garlands and necklaces of tinsel, looking-glasses framed in ivory, with mosaic work in imitation of fruits and flowers from Delhi; richly embroidered scarves, scull-caps, and slippers, toys executed in mother-of-pearl, bales of shawls, and jewels of high prices; broad-cloth, stationery, and cutlery from England; perfumes from Paris, eau de Cologne, and many other articles too tedious to mention.

The crowd and confusion of buyers and sellers, the native groups in every imaginable costume, some shining in cloth of gold, and surrounded by followers splendidly arrayed, others less expensively but picturesquely dressed, and many half naked, or wildly clad, all mixed up with priests, soldiers, and religious mendicants, half beggar, half bandit,

with here and there a cluster of Europeans mounted upon elephants, exhibit all together a concourse which no other place in the world can show.

The noise baffles all description; the shouts and cries of men come mingled with the neighing of horses, the trumpeting of elephants, the grunts of camels, the lowing of cattle, the bellowing of bulls, the screams of birds, and the loud sharp roars of the wild beasts; and, as if these were not enough, there are gongs and drums beating, trumpets blaring, conch-shells blowing, and bells ringing, which never cease for a single instant. In the midst of all this discord, regular musicians perform to groups assembled in different parts of the city or fair, the whole population coming out in the evening to enjoy themselves, and, amid the more melodious snatches which are caught here and there, the bugles of the British battalion may be heard, playing some well-remembered air, recalling, perhaps in "Ye banks and braes of bonny Doune," in the neighbourhood of the valley of that name, recollections of that northern land, which is the regretted birthplace of so many of the civil and military servants of the Company.

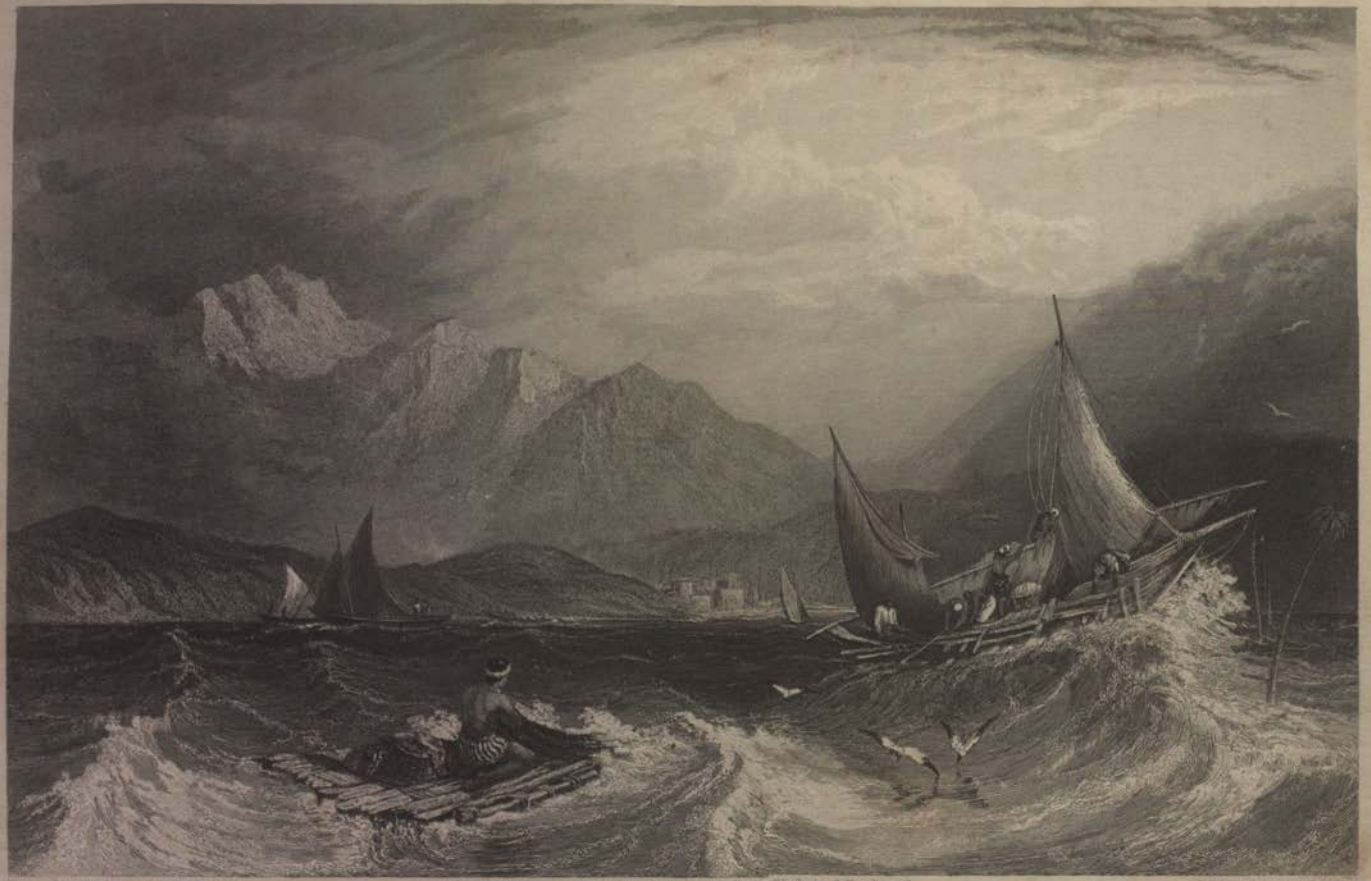
Frequently a large congregation of the magnates of the land are assembled at Hurdwar; the Begum Sumroo, during her lifetime, would make her appearance with a thousand horse and fifteen hundred infantry; here also might be seen the Nuwab of Nujibabad, the Rajahs of Ghuosgarh, Uchet, and Sadwa, the Putteeala Rajah and his Vakeel, whose attendants might be distinguished by their light yellow turbans and kumurbunds, or sashes, and another distinguished Hindoo, the Rajah of Balespore in the mountains; all of whom, the latter especially, making it a point to traverse the fair mornings and evenings. The Balespore Rajah made his appearance seated on a remarkably tall elephant, in a large howdah, overlaid with plates of solid silver, glistening in the sun, and covered with a pointed dome-like canopy of scarlet, supported on four silver pillars, richly embossed. He wore a large white conical turban, and amid the jewels which adorned his person were two enormous pearls, set as ear-rings, the hoops being of gold three inches in diameter. A servant sat behind him, waving slowly backwards and forwards, over his head, one of the splendid chowries before mentioned, as an emblem of rank. Many of his relatives followed upon elephants, caparisoned in various degrees of splendour, surrounded by horsemen, not particularly well mounted, but showily dressed, capering and curvetting about, and decorated with gaudy housings. Besides these, were the usual rabble-rout on foot, the constant attendants upon Eastern sovereignty, crowding in the rear, heedless of the vicious animals rearing and leaping on all sides, as their riders fired off muskets, matchlocks, and pistols, making the adjacent hills reverberate with the sound. These wild pageants, with their mixture of pomp and meanness, are truly Oriental in their character, and in strict keeping with the barbaresque style of the buildings, and the untamed nature of the surrounding scenery.

Rhuts, four-wheeled carriages, abounded at the fair, the roofs covered with white linen, or scarlet cloth, and either terminating in a point with a gilt ornament, or perfectly flat: they were chiefly filled with women, of whom six or eight were crowded into one conveyance, small openings in the sides enabling them to reconnoitre the multitude,

without becoming themselves visible. There were other vehicles also, two-wheeled cars, with sometimes as many as three roofs, united, of conical shape, and hung with tassels, and costly fringe; these carriages were open, and drawn by bullocks, which had their horns painted of gaudy colours, the harness and housings studded with bells, and the small cowrie shell, and otherwise richly embroidered.

Troops of dancing girls had established themselves at Hurdwar during the fair, and were to be seen performing, either in front of the houses of rich persons, or in the interiors, all thrown open, and lighted up every evening. The whole of the river, town, and inhabited parts of the forest, presented a series of illuminations as soon as darkness commenced; this brilliant display being enlivened by occasional bursts of fireworks. Nothing could be more pleasing than the effect of the lamps sparkling and gleaming between the trees, while the islands and woody shores of the river were distinctly seen by the light of innumerable small vessels of oil, kindled and sent floating down the stream. Such are a few of the features of this extraordinary place; a few, it may well be said, since it would be utterly impossible to note down a tenth part of the strange sights and scenes which greet the eye of the European traveller at this Oriental congress.

The whole of the battlements, terraces, and platforms, erected in the water, lining the side of the river, are covered with dense throngs of pilgrims, spectators, and priests, the European portion of the audience pushing their elephants into the water, in order to view, without inconvenience from the crowd, the bathing of the numerous devotees. The ceremony is simple enough, consisting merely of an offering of money, according to the abilities of the bather, to the officiating priest. Every separate ablution, and several are deemed essential, must be separately paid for, and when the pious worshipper of Gunga-jee has left the river, he is obliged to run the gauntlet through the priests of the temples on the banks, who assail every passer-by, whether Christian or pagan, with equal importunity. All the brahmins say, whether truly or not, that Lord William Bentinck, when governor-general, honoured the holy land of Hurdwar by making a present of a thousand rupees to its priests—a very injudicious method of attempting to obtain popularity, since it is construed into a secret recognition of the superiority of the Hindoo gods, and cannot fail to exalt the brahminical faith in the eyes of its professors, while at the same time it brings that of the rulers of the land into contempt. The Hindoos are excessively anxious to exact this mark of homage to their favourite deity, and endeavour to persuade the Christian visitors to deposit an offering, assuring them that Hurdwar is a holy place, and that they will not fail to procure some advantage in return.



Drawn by Clarkson Stanfield, R. A. Engraved by permission from Captain Grindlay's Work in 8 ⁷⁄₈ coloured. Engraved by L. Gandall.

BOMBAY HARBOUR: — FISHING BOATS, IN THE MONSOON.

FISHER, SON & Co. LONDON

## BOMBAY HARBOUR,—FISHING-BOATS IN THE MONSOON

THE Harbour of Bombay presents one of the most striking and beautiful views that ever delighted the eye of a painter. The splendour and sublimity of its scenery offer such numerous claims to admiration, that it is by many considered to bear the palm from the far-famed Bay of Naples. During the best season of the year, the water is smooth, while the breeze blowing in from the sea through the greater part of the day, the very smallest boats are, with the assistance of the tide, enabled to voyage along the beautiful coast, or to the various islands which gem the scarcely ruffled wave, and to return with the returning flood, without experiencing any of the dangers which must be encountered in less secure places. Even during the monsoon, when many other places of the Indian coast are unapproachable, when the lofty and apparently interminable mountains which form the magnificent back-ground are capped with clouds, and the sea-birds that love the storm, skim between the foam-crowned billows, the fishing-boats breast the waves, and pursue their occupation uninterruptedly. At this season, although the reality of the danger is nothing to experienced sailors, the aspect of the harbour becomes wild, and even terrific—darkness envelops the sky, and the woody promontories and bold romantic cliffs, rising above village, town, and cottage, are obscured by the dingy scud which drives along. When, however, the monsoon has expended its utmost fury, and fine settled weather and clear skies return, the harbour is to be seen in all its luxuriance and beauty.

Bombay is situated in the latitude 18° 56′ north, and consists of a small island, not more than twenty miles in circumference, that gives its name to the British presidency, which now comprehends within its jurisdiction many provinces of Western India. Though not distinguished for the splendour of its buildings, the favourable nature of the site gives to many an imposing effect; while the fortifications, and the wharfs stretching down unto the water, form exceedingly picturesque objects, and add greatly to the striking nature of the whole scene. We owe the establishment of a European colony at Bombay to the Portuguese, who, on account of the great excellence of its harbour, established a small community upon the island, their principal settlement, and the seat of their government being at Goa. From the earliest times it was a very considerable emporium for the commerce of the interior, and it is now the great mart for cotton and many other articles connected with the China trade. The island itself, originally consisting of isolated ranges of rocks, covered with a forest of cocoa-nuts, is partly artificial, being now connected by causeways, while large pools of stagnant water, being filled up, are brought under cultivation. Great numbers of cocoa-trees have been cut down, but still sufficient remain to give a character to the groves. The whole of the adjacent continent and the neighbouring islands present rich masses of wood, every kind of timber

common to the clime flourishing in a soil blessed with the richest fertility. Here the majestic banian spreads its sylvan temple; here the prolific mango sheds its golden fruitage; and the gardens teem with limes, citrons, tamarinds, grapes, plantains, bananas, custard-apples, and all the varieties of nuts yielded by the palm.

Bombay is furnished with an abundant supply of vegetables from the neighbouring island of Salsette, with which it is connected by means of a causeway; those of European origin grow freely, and it is particularly celebrated for the potato, and for the finest onions to be found throughout the whole peninsula. The sea is equally productive with the land; the inhabitants of many villages scattered along the harbour and its numerous islands, subsisting entirely from the profits of their nets. In addition to the pomfret and the sable, which, with other varieties of the fishy tribe belonging to Indian seas, are found in many parts of its shores, Bombay is visited by a fish peculiar to this coast, called the bumbalo, a species of sand-eel, which is of a very nutritive quality. It is eaten in large quantities when fresh, and is by many considered a great delicacy, while others only regard it as a mass of flavourless jelly. Immense numbers, dried in the sun, form an article for exportation, and furnish the principal part of the food eaten by the lascars. Shell-fish also abound, and turtle are sometimes caught.

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## SEVEN-STORIED PALACE,—BEJAPORE.

Wheresoever the Moghuls planted their victorious banners, and assumed dominion, however brief, over the conquered soil, they have left behind them trophies of their power and magnificence, of the most imposing and attractive nature. The buildings of this highly-refined and luxurious people still in existence throughout the scenes of their conquests in Hindostan, that bright and gem-fraught land, tempting so many venturous swords, are not more distinguished for the splendour and elegance of their designs, than for the surpassing beauty of the workmanship. What pomp of pillars and porticos, arched gateways, cupolas, and pinnacled minars, is displayed in the temples, tombs, and palaces reared by their hands! what fretwork and tracery, what lavish ornaments of carved and sculptured stone! and how beautifully do these towers and domes, cloistered quadrangles, and terraced heights, harmonize with the rich foliage of the tamarind, intruding into the deserted courts and the glassy waters of the tanks or jheels beside them!

The loneliness which now surrounds buildings once filled with the retinue of haughty satraps, and redolent with sounds of gladness, is almost of an awful character: desolate creatures inhabit the chambers where beauty held her court, and the wolf and the jackal bay the moon, unscared, in gardens formerly sacred to feminine recreation, the secure asylum of those domestic favourites which woman delights to cherish.

Drawn by W. Purser — Sketched by Capt. R. Elliot, R. N. — Engraved by W. Finden

# PALACE OF THE SEVEN STORIES, — BEEJAPORE.

*LE PALAIS À SEPT ÉTAGES, BEEJAPORE.*

*PALLAST VON SIEBEN STOCKWERKEN, BEEJAPORE.*

FISHER, SON, & Co. LONDON

Drawn by H. Cox. Sketched by Capt. R. Elliot, R.N. Engraved by T. Higham.

# JERDAIR.—A HILL VILLAGE.—GURWALL.

*JERDAIR. VILLAGE SUR LA COLLINE DE GUEWALL.* *JERDAIR. EIN GEBIRGSDORF ZU GURWALL.*

FISHER, SON & Cº. LONDON.

The European traveller who pitches his tent amid these proud reliques, himself the *burra saib*, the great personage of the scene, surveys, with feelings allied to pain, the magnificent yet sad memorials of fallen grandeur. If visiting them on military duty, he is engaged in an inglorious contest with thieves and vagabonds, whose lawless propensities frequently compel the government to send a detachment of sepoys against them.

The Moslem inhabitants of the city of Bejapore are poor and few. In districts remote from the capital of the Moghul empire, there is little save the remains of palaces, fortresses, and mosques, to indicate the invasion of intolerant conquerors, who obliged those whom they compelled to submit to their dominion, to adopt their creed also. In some places nameless tombs are all that still exist, to show that the followers of the Prophet planted their victorious standard in the midst of a heathen nation. Numbers who embraced the religion of their rulers, have relapsed into idolatry; and the remnant who still turn their faces towards Mecca to pray, have so completely degenerated, and are so strongly addicted to the superstitions of their Hindoo associates, as to be scarcely worthy of the name of Moslems.

The only natives in the neighbourhood of Bejapore, whose appearance can in any degree assimilate with the military splendour of its remains, are the Mahrattas. When those graceful horsemen, clad in wild yet splendid attire, and mounted upon fiery coursers, caracol beneath the walls, somewhat of the martial pageantry of by-gone days returns upon the eye. These men ride with almost miraculous skill, and their charge forms one of the most striking evolutions performed by cavalry. The battalion commences its career in a line two deep, at a brisk canter, which changes into a gallop as it advances; suddenly the files open out, scattering "like a broken string of pearls," each man waving his sword, and uttering a shrill cry, plunges on the object of his attack with maddening vehemence; but while the charge is thus apparently made at random, every man and horse are under the strictest control; at the wildest and most infuriated moment, every warrior will rein up his steed, throwing it upon its haunches, and remaining immoveable until the command be given to charge again.

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## JERDAIR.

THE small and obscure village of Jerdair stands upon a mountain-slope in the province of Gurwall, a tract of country extending on the north-west to the banks of the Sutledj, on the north-east to the summit of the Himalaya, and bounded on the east and south by the British province of Delhi. It is an exceedingly hilly or rather mountainous tract, difficult of cultivation; yet parts of it are particularly fertile, and, though now thinly peopled, it bears the remains of mighty works, the undertakings of former

possessors of the soil. The sides of many of the hills exhibit a succession of terraces of very solid construction; and upon the surfaces thus produced, the water necessary for the cultivation of rice is retained. Several branches of the Ganges flow through the valleys of this highly picturesque country, which is regarded with peculiar veneration by the people of Hindostan, in consequence of its containing the holy ground from which the infant waters of the true Ganges issue into open light. Formerly this province comprehended all the territory extending to Hurdwar, and stretched eastward to the borders of Nepaul, but it is now restricted within much narrower limits, and forms one of the British dependencies, under the perchance nominal rule of a native rajah, who is indebted for the restoration of his dominions to our arms, and who is protected by soldiers in our service.

Notwithstanding its extreme elevation, the climate of Gurwall, owing to its south-western aspect, is very mild; and though the site of the village of Jerdair presents a black and barren waste, the greater portion of this province is finely and richly clothed with trees. In many places, the productions of the temperate and the torrid zones meet and mingle: the tiger makes his lair upon the confines of eternal snow; and the elephant is enabled to endure the severity of the climate, by a provision of nature unknown to animals of his species, the natives of warmer latitudes,—a shaggy covering of hair. The bases of the immense ranges of these mountain-districts are spread with thick forests, exhibiting all the redundant vegetation of a tropic clime; upon ascending, this character continues for a short distance, but soon the rhododendron makes its appearance amongst the bushes, and a stray daisy is found enamelling the grass; a little higher, the oak and the pine usurp the places of the teak and the neem; the giant creepers become exhausted, and give way to ferns, mosses, and lichens; the places of the wild castor, the oleanders, and other shrubs, are supplied by raspberries, barberries, dog-roses, thorns, and brambles; the holly shows its variegated leaf, and wild pears put forth their snowy blossoms; nettles and thistles spring up on every side—and the whole assumes the aspect of the tangled wastes of Europe. Occasionally the appearance of some decidedly Asiatic production reminds the English traveller that he is in a distant quarter of the globe? but at the elevation of three thousand feet, few of this character are to be seen. Higher up the forest is almost wholly pine, some of which attain to an enormous size. As the cold increases, the trees become fewer, stunted in their growth, and occur in scattered groups; the birch gradually diminishes to a dwarf, and soon afterwards the only vegetation consists of mosses and lichens, hardy tribes, existing upon the very verge of eternal snow.

Serinagur was formerly the capital of Gurwall, but on the return of its sovereign, who had sought a retreat from the invasion of the Ghorkas in the British territories, and took no part in its restoration, this city being comprised in the ceded portion of the district, the village of Barahaut became a place of importance, from being selected for the seat of the native government. The inhabitants of Gurwall are termed Khayasa, and all boast their descent from Rajpoots of the highest caste, and are therefore exceedingly scrupulous in their eating, and in their regard for the sacred cow. They

THE ABBEY AND HILLS FROM NEAR MUSSOORIE.

*Himalaya Mountains, India.*

will not sell one of these animals, excepting upon an assurance that the purchaser will neither kill it himself, nor suffer it to be killed by another; their prejudices prevent them from keeping poultry, and travellers must bring sheep with them, or subsist upon fish and game. Both are exceedingly abundant, and the former so plentiful as to be easily caught by the hand; but the precipitous nature of the country renders the toil of the sportsman very severe, as birds drop at an immense distance from the place whence they are shot, and are frequently lost in impenetrable ravines.

Many of the bursts of mountain-scenery which occur as the footpaths wind round some projecting point are magnificently sublime, the high ledges of the rock are the haunt of the chamois, and eagles have their eyries on the hoary peaks. These and the neighbouring provinces are remarkable for a peculiar breed of ponies, called ghoouts, rough, stunted, and shaggy, but exceedingly sure-footed, and well adapted to carry a traveller in safety along the dizzy verge of narrow pathways, which look down upon some dreadful abyss.

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## THE ABBEY AND HILLS FROM NEAR MUSSOOREE.

Although the general appearance of Mussooree might have been much improved by more tasteful arrangements on the part of the early residents, yet there are many habitations which possess a very considerable portion of picturesque beauty; and amongst these, the mansion which has, with greater regard for early associations than for local appropriateness, been entitled the "Abbey," stands conspicuous. We ought not perhaps to quarrel with a name; and it is always pleasing to surround ourselves in a foreign country with memorials of our loved and distant home, but the term Abbey is so closely connected with the monastic institutions of a Christian land, and in England usually serves to perpetuate the memory of some pious brotherhood, established in times long passed, upon the soil, that we can scarcely be reconciled to its transplantation to a scene to which it is so singularly ill-adapted.

Travellers of any taste or feeling have continually to quarrel with the names given by European settlers to places in foreign countries, since they are frequently extremely barbarous, and nearly always ill-chosen. India, from numerous causes, has suffered less from this kind of desecration than other scenes of European adventure; Barrackpore and Fort Hastings being the only places throughout the British presidency which bear an anglicized name. Not wishing, however, to be hypercritical, we pass over many circumstances which might be alleged against the appellation of the Abbey, and proceed to say, that it stands apart from all other habitations, occupying a very commanding site on the extreme summit of a rugged mountain. During the fine weather, the

prospects attainable from this elevated situation much more than compensate for any disadvantage, but there is a season of rains in which it is completely enveloped in mist, and in which the clouds penetrate through every aperture. The entrance of fog into a house is sufficiently disagreeable, but in these altitudes the clouds take the same liberty, and suddenly, if sitting in an apartment with the door or window open, the inhabitants may find themselves wrapped in a very poetical, but a very inconvenient garment. The storms also which are experienced in these exposed situations are exceedingly terrific; occasionally they rage below the residence chosen upon some sublime peak, but at other times they pour their fiercest fury on the devoted mansion, thunder and lightning occurring in the midst of a snow-storm, while a tremendous hurricane at the same time threatens destruction to every thing it meets in its sweeping progress. The noise of the thunder, as it peals and reverberates through the hills, affords a very forcible idea of the crack of doom, seeming indeed as if the globe itself must be shattered, and falling to pieces, while the lightning, if possible more terrific, flashes out in broad sheets, or flies like winged arrows through the sky, assuming that beautiful but appalling shape which in its zigzag course brings deadly havoc wherever it alights.

The extent of mischief occasioned by these frightful contentions of the elements is often very great; and it is with fear and trembling that, after the storm has passed away, the owners of live-stock go out to survey the ravages it has made;—trees torn up by the roots, rocks precipitated from their foundations, the soil and the vegetation having been borne along with them in their descent to some dark abyss, and sheep or poultry lying dead upon the ground—are among the usual casualties; while sometimes there is added the still more heart-rending destruction of human life.

During the months of July and August the rain falls almost incessantly, and the inhabitants of Mussooree, being only able to take short walks and rides between the showers, must find amusement for themselves within their houses. At this period the view from the Abbey is extremely circumscribed, but good fires will impart a glow of genial warmth and comfort to the weather-bound, and whenever the sky clears up, the most beautiful effects are visible in the scenery either wholly or partially unveiled by the sunbeams breaking through the clouds. A lover of nature, domiciled in one of these altitudes, will always find something to interest and engage the attention, in the numerous changes which take place in different states of the atmosphere, giving endless variety to scenery always sublime. Sunrise is accompanied by the highest degree of splendour in these alpine regions, lighting up the mountain-brows with gold, and flinging over the snowy range those gorgeous hues which the hand of nature alone can create. Then, as the mists curl upwards and disappear, how beautifully do the distant towns and villages come out, showing scenes of loveliness which seem like fairy-land.

Mussooree assumes a very interesting appearance at night, with the lights from its numerous houses, and the fires which native servants always kindle on the ground wherever they can find space, marking the site of each homestead. Many of the builders of these mansions have been influenced in the choice of a site almost wholly

Drawn by W. Purser. Sketched by Capt. R. Elliot, H.N. Engraved by R. Sands.

# THE FORTRESS OF DOWLUTABAD.

*FORTERESSE DE DOWLUTABAD.* *DIE FESTUNG DOWLUTABAD.*

FISHER, SON & Co. LONDON.

by the prospects it commands: but there are other considerations which the prudential have kept in view; amid these is the accessibility of water—for though it may be heard and even seen meandering through the bottom of the ravine which the house overlooks, yet it is not always easily attainable, and becomes very costly on account of the expense of the carriage. The neighbourhood of the bazaar is also advantageous, but a spring of water is always the great desideratum. The materials for building, as we have before remarked, are close at hand; and speculative workmen from the plains, better versed in the art of constructing houses for European residents, than the mountaineers, may be procured at a moderate rate. Estates are purchased or rented upon lease from the rajah of the district, who is very willing to let land to strangers, which has hitherto contributed little or nothing to the revenue. Spots thus taken are indicated by a board bearing the proprietor's name, who thus frequently possesses himself of a large and beautiful estate, consisting perhaps of a whole hill covered with forest trees, and stocked with abundance of game, of which he is sole master, subject only to some regulations which have been lately found necessary, to prevent the wanton demolition of timber. In the dearth of amusement, the cutting down trees, either for fuel, or merely for the purpose of watching their fall, formed the employment of vacant minds, whose organs of destructiveness were strongly developed; but such pastimes have been restricted, and those who would have disregarded the suggestions of the more tasteful, are obliged to abide by the orders of government. In consequence of the frequent mutations of Anglo-Indian society, the Abbey has more than once changed its master, and has always been considered a desirable property, notwithstanding its exposure to all the winds of heaven. It is scarcely possible to have a finer or more extensive view than that which is commanded from the windows. The gigantic Choor is visible to the right, capped with snow, which remains unmelted during the greater part of the year, while it looks down upon hills and valleys in endless succession, flourishing villages surrounded with wide cultivation, scattered hamlets, and thick forests; a partial glance of the Dhoon, and the plains beyond, closing in the prospect to the left, while in the distance the river Jumna may be seen threading the mazes of the champaign country, and marking its course in silver.

## DOWLATABAD.

This extraordinary fortress, which is situated upon the road between Ellora and Aurungabad, at the distance of seven miles from the latter place, was originally the work of the Hindoos, to whom it belonged, until 1294. These hill-fortresses were considered of great importance, while the Asiatic mode of warfare prevailed; and nature and art have combined to render Dowlatabad one of the strongest, as well as the most remarkable, of all the places of the kind in Hindostan. A rocky hill, which in shape has been likened to a compressed bee-hive, rises abruptly from the plain at about a mile

distant from the foot of the range so famed for its excavations, and of which it is supposed it must have been forcibly separated by some convulsion of the earth. The form and site of this eminence were particularly favourable for the exercise of the skill and patience of which Hindoo architects have left so many imperishable monuments. The height of this hill is about five or six hundred feet, and it is not more than a mile in circumference. The rock has been rendered precipitous by the labours of man, and forms round the foot of the hill a steep smooth wall, or scarp, of one hundred and fifty feet in height; a wide and deep ditch affords additional security to this inaccessible defence. Upon crossing the ditch, the ascent is through an excavation in the heart of the rock, which is carried in a most singular manner to the upper works, winding through the inmost recesses of the hill. The commencement of this subterranean passage is exceedingly low, and can only be traversed in a stooping posture: but after a few paces it leads into a lofty vault, which is illuminated by torches. From this hall, a gallery twelve feet high, and twelve feet broad, and not so steep as to be very fatiguing, until it approaches the summit, conducts the wondering visitor to the various halting places, where there are small trap-doors, whence narrow flights of steps lead to the ditch below. The design of these traps has given rise to a good deal of speculation, some persons supposing that they were intended as additional defences in the event of the passage being forced, while to others they appear totally unfitted for such a purpose. There is no light in this subterraneous passage, except that which is obtained from torches. The main avenue, for there are other branching out into store-houses cut in recesses in the rock, at a certain elevation opens into a cavity about twenty feet square; this is defended by a large iron plate, which can be laid over the outlet in case of assault. The plate is furnished with a poker of gigantic dimensions, and should a besieging foe penetrate so far, the plate would be shut down, and a large fire kindled upon it: a hole five feet in diameter has been constructed, to convey a strong current of air to this furnace. Upon emerging from the earth, the road becomes steep and narrow, the hill is in many places covered with brushwood, and buildings are scattered over it. The house of the governor is large and handsome, and from the flag-staff the view is beautiful and extensive: the towns of Karguswarra and Rozah being plainly discernible over the range of hills in the neighbourhood. On this peak a large brass four-and-twenty pounder has been placed: the difficulty of the undertaking is said to have been immense, and only to be overcome by the persevering assiduity of an engineer, who, on the promise of being allowed to return to his own home, suffered no obstacle to relax his efforts, and after numerous trials accomplished his object at last. Dowlatabad is almost wholly destitute of ordnance, and, under the present system of military operations, has lost much of its importance: it does not command any road, pass, or country, and is now only interesting, as affording a very remarkable specimen of a hill-fortress.

The Moghuls obtained possession of Dowlatabad at a very early period, and it was made an imperial city by Mahomed Tugleck, who gave it its present name; its former appellation, under the Hindoo rajahs, being Deoghur. The emperor also attempted to

Drawn by W. Purser. Sketched by Capt. H. Elliot R.N. Engraved by W. Floyd.

*Macao — China*

Fisher, Son & Co. London & Paris.

transfer the seat of government from Delhi to the scene of his new conquest, but without success. When the Moghuls were driven out of the Deccan by the princes of the Carnatic, the latter obtained possession. It was at one time in the hands of the French, who, however, did not keep it long, their troops being withdrawn into the Carnatic by the command of M. Lally. The Mahrattas afterwards made themselves masters of it, but in 1776 it was added to the nizam of Hyderabad, and has continued under his descendants ever since. The protection and friendship accorded by the British government to this power, has enabled it to maintain possession of the fortress, and the reigning prince has rendered good service in return, by co-operating with his allies when his assistance was required, or maintaining a strict neutrality when not wanted in the field. But though secure upon his throne, and at peace with his neighbours, the suspicion inseparable from Asiatic modes of government, renders the post of honour conferred upon the officer entrusted with the command of Dowlatabad, one of discomfort and danger. The family of the governor of this jealously-guarded fortress are detained as hostages at Hyderabad. Under the Moghul emperor Akbar, and Jehanguire, no one was permitted to retain so important a command for more than three years; and though great changes have been effected since those days of tyranny and despotism, the country still suffers under the desolating influence of Moslem rule: it is thinly peopled, and though the extensive and fertile plains possess rich soils, and are intersected with many streams, they have the appearance of a desert.

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## MACAO.

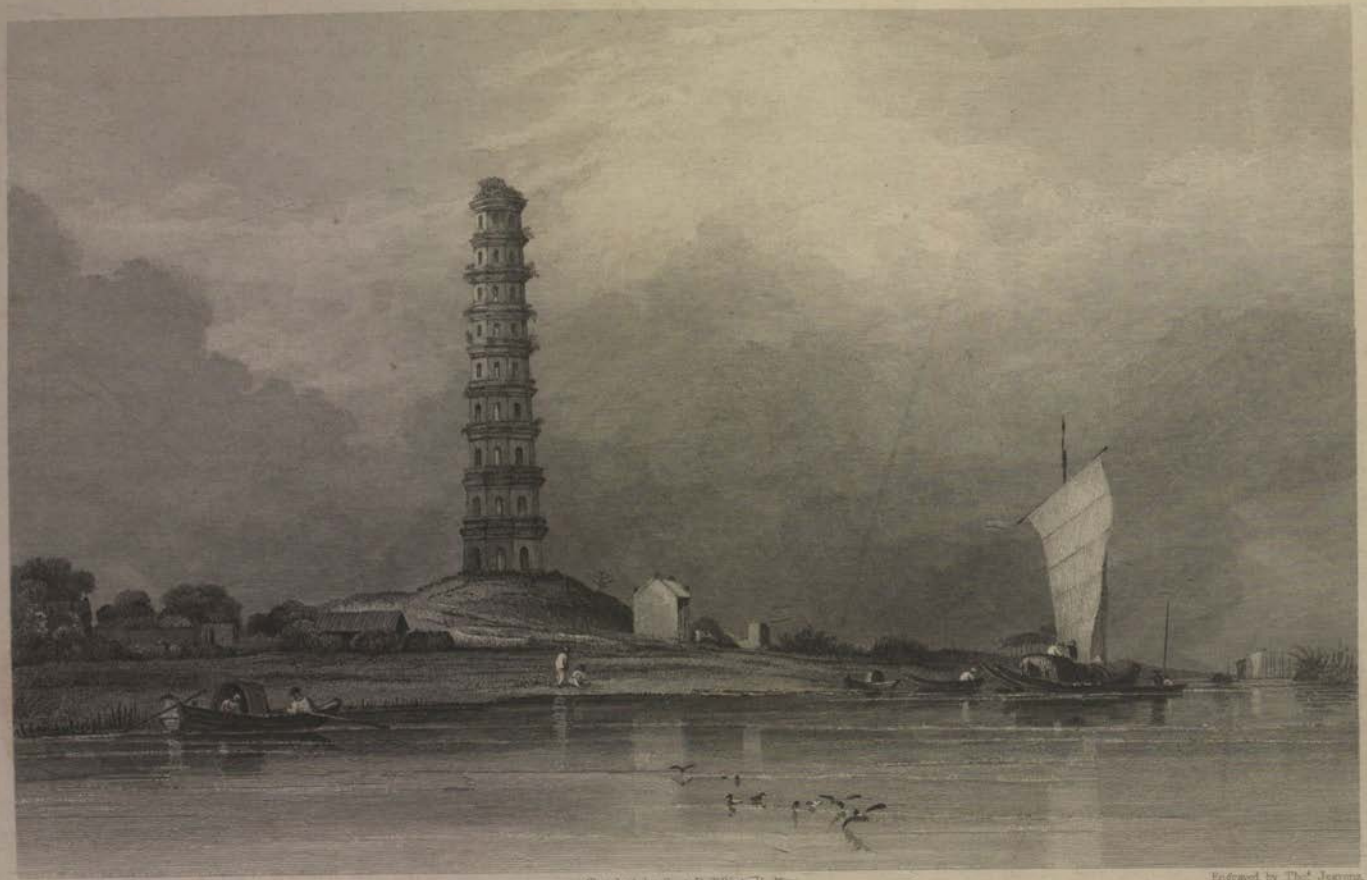
THE Portugeuse were once celebrated for commercial enterprise—for the propagation of the Christian religion—for a love of arts, and the cultivation of literature; of all these noble qualities, few evidences have been perpetuated, if we except the sumptuous architectural wonders of old Lusitania herself. The little sovereignty in the Eastern seas, which they once possessed, has gradually decayed; their colonies have been erected into independent governments; their very monarch, a scion of the ancient house of Braganza, forsook the throne of his fathers on the approach of the invader, and left to England and to Wellington the glory of reconquering his hereditary dominions. The fate of the nation has therefore been proportioned to the genius and resolution of its sovereigns: and Macao, where once a flourishing trade existed, where Spain, Portugal's haughty neighbour, was compelled to strike her own flag, and hoist the standard of her rival, whenever she approached the shores of China—whenever English enterprise found a profitable field for operation—this Macao is now simply, solely, a record of the past.

The Pria, or Praya Granda, is the most flattering surviving specimen of this emporium of Oriental trade. Approached from the water, this fine ambulatory presents a striking and agreeable appearance. A row of handsome houses, extending along the

beach for upwards of seven hundred yards, is built in a crescent form, in obedience to the graceful and regular bend of the bay. In front, a spacious promenade is formed, on an artificial embankment faced with stone, interrupted occasionally by jetties for landing goods, and by steps for descending to the water. Here is the residence of the Portuguese governor, and here also is the English factory, plain substantial buildings; besides the Custom-house, distinguished by the display of the Imperial flag in front. At the termination of what is called the High-street, stands the Senate House, a structure whose pretensions to architectural beauty are of the humblest character, but its dimensions considerable. Beyond the Praya Granda, a mixed assemblage of styles presents itself, including English houses, towers of Portuguese churches, Chinese temples, and domestic roofs, generally grotesque. The church of St. Joseph, the most spacious and beautiful of the twelve which the first settlers raised here, dedicated to the Apostles, is collegiate, and richly adorned. The sea-view of the city does not partake of the Chinese character, because the low natives who reside at Macao inhabit the back streets only, and their dwellings being but one story in height, are concealed by the Portuguese and English houses that surround them: the Chinese are generally dealers in grain, vegetables, and sea-stores, in addition to their manual employments of joiners, smiths, tailors, &c.

Besides the college of St. Joseph, Macao boasts a grammar-school of royal foundation, and some few other institutions of Portuguese origin devoted to literature; amongst the charitable establishments is an asylum for female orphans. At the extremity of the Praya Granda is a spacious and elegant demesne called the *Casa*, in which is ostentatiously shown a natural grotto, where Camoens, once the Portuguese judge at Macao, is said to have written the greater part of his Lusiad.

The roadstead for large vessels being on the other side of the peninsula, about ten miles distant, the immediate trade with the inner harbour, which is shallow, is conducted by lighter junks and large boats. Before the subjugation of China by British arms in 1843, every foreign vessel, on casting anchor in the roadstead, was boarded by a pilot, who, having ascertained the nature of the cargo, reported accordingly. The ship's boat then proceeded to the Custom-house, where a toll was paid, permission obtained to land any female passengers who happened to be on board—the imperial regulations not allowing them to go as far as Whampoa—and a chop, or permit, procured to pass the Bogue, or Bocca Tigris. That many of these precautionary measures have been superseded by the severe chastisement inflicted upon China, it is scarcely necessary to observe. The commerce of Macao will soon be transferred to Hong-kong, while that of Canton itself will be shared by the other open ports of the empire. Dulness therefore seems likely to reign at Macao, unbroken by any incidents of interest, if we exempt the annual immigration of Cantonese families, during the sultry season in the great city, of which the Portuguese avail themselves by holding a grand carnival. This feast is celebrated with the utmost costliness and enthusiasm—balls, masques, concerts, spectacles, and all other amusements, that minister to the pleasure of soft, southern Europe, are called in, to aid in giving effect to the Macao carnival.



Drawn by Copley Fielding

Sketched by Capt. R. Elliot R. N.

Engraved by Thos. Jeavons

# CHINESE PAGODAH, — BETWEEN CANTON & WHAMPOA.

*PAGODE CHINOISE — ENTRE CANTON ET WHAMPOA.*

*CHINESISCHE PAGODE. — ZWISCHEN CANTON UND WHAMPOA.*

FISHER, SON & Co. LONDON

Opposite to the spot where the cave of Camoens is situated, lies a small island, where the Jesuits formerly had a church, a college, and an observatory; but the melancholy ruins that now cover the surface of this picturesque and fertile spot, only remind the visitor of the fallen fortunes of that classic community. This pretty object is the ornament of the inner harbour, which is secure from the north-east monsoon, the terror of all vessels that venture to lie in the outer. Exclusive of Portuguese apathy, there is a natural cause now operating for the destruction of the trade of this port—it is the gradual filling up of the harbour with sand. The existence and progress of this unfortunate change are very clearly perceived by the following authenticated statement:—when Lord Anson visited Macao, his ship anchored in the bason on one side of the harbour, formed by a group of four small islands, and lay securely there during her repairs; at the present time, a ship of equal size and burden could not enter the same bason at all.

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## CHINESE PAGODA, BETWEEN CANTON AND WHAMPOA.

This elegant tower stands midway between the city of Canton and Whampoa, which are about twelve miles distant from each other: its graceful style, the loftiness and beauty of its proportions, render it a conspicuous landmark; and the eager eyes of the stranger are delighted to behold the realization of scenes so often pictured to the mind; for who amongst us has not, from childhood, indulged in visions of the bright land associated in the imagination with one continued scene of pageantry? The approach to every foreign country, though differing in minute particulars from our own, cannot fail to strike all, save the most obtuse spectator, with the strangeness of its aspect. But, perhaps, no place in the whole compass of the globe offers such extraordinary and striking novelties as those presented by the grotesque features which characterize the Chinese empire. The dense mass of the population, all busily employed, clad in gaudy but uncouth garments, and affording such striking illustrations of the truth of those caricatures of the human face divine, which we have so often laughed at in the groups depicted upon our china, alike excite our wonder and amazement. The shape of the boats, the appearance of the houses, the floating gardens, and crowded habitations constructed on the water, are all so odd and peculiar, that it is a long time before the mind recovers from its state of pleased surprise: the recognition of some old familiar form, such as we have seen hovering round the India House in London, or upon a fan or illuminated lantern, afford scarcely less gratification than the sight of something perfectly new and undescribed amid the brilliant panorama.

The immense trade carried on by the Chinese, is exemplified by the almost innumerable vessels, which, in the precincts of the city of Canton, absolutely choke up a river wider than the Thames at London. Amid the various craft which navigate this

swarming stream, the boats formerly employed to convey the contraband goods smuggled into the country by the merchants of the British factory, are thus graphically described:—"They have a very formidable appearance, and do not depend wholly upon the sufferance of the government, which connives at the violation of its laws. The ships belonging to the dealers in opium are anchored off the island of Lintin, and present the strangest combination of the ship and the counting-house, the warlike and the mercantile, that can be well imagined: here a huge ledger, and there a blunderbuss: in one corner, the last price-current, stuck in the handle of a cutlass; and in another, piles of chests filled with good Spanish dollars; all bespeak the crafty trader, ready to deal in a peaceable way, if such be the wish of those who approach him; or to defend his illegal gains, in case of necessity, against the constituted authorities of the country from whence his wealth is derived." Opium, which is eagerly purchased by all classes of the community, forms the staple commodity of the trade with British India; immense quantities of cotton also are imported; and, in addition to woollen cloths, printed calicoes, and a great variety of other articles, including gems cut and polished by London artisans, English porcelain is now brought to China, though in small quantities, and chiefly as presents. Our extraordinary success in the manufacture of every denomination of this beautiful preparation of clay, has completely ruined the Chinese market: the shops of Calcutta are filled with goods from the Staffordshire potteries; English delf, though brought from so great a distance, being much cheaper, as well as superior, to the common ware made in China, which is heavy and coarse. The exports are now wholly confined to ornamental appendages, in some of which they are still unrivalled. It is said, that a merchant of eminence, having an immense quantity of unsaleable china upon hand, attempted to open a negociation with a prime-minister of the king of England, to whom he offered a handsome bribe, in the expectation of inducing him to procure the abolition of home-manufacture of the article he was so anxious to dispose of.

Foreigners are, or were, permitted to visit only a particular quarter of the city of Canton, in which there is little to see except the curious figures which inhabit it; and the multitudinous assortment of fancy-goods exposed for sale in the shops. No place in the world can be so tempting as a Chinese bazaar: and we must question the wisdom which would exclude European ladies from a sight of the irresistible articles, in every ornamented shape, which it contains. The glimpses afforded by the best-stocked warehouses in London, give but a faint idea of the splendour, beauty, ingenuity, and delicacy displayed in the manufactures of this industrious race, in silk, gold, silver, ivory, tortoise-shell, wood, lacquer, and paper. Those white, thick, velvety leaves of the latter, so much in esteem for paintings, both in Europe and Asia, and which, in England, go under the name of rice, is made from the pith of a tree, which in India also is used for many ornamental purposes, though with less skill than by the dexterous fingers of the Chinese. Rice is employed for a very different purpose, it being moulded into a composition resembling stone, of which a great many descriptions of knick-knackery are made—a manufacture in which the Chinese, beyond any other nation, excel: their toys

DRAWN FROM NATURE BY G. F. WILLE, ESQ.

ENTRANCE TO THE KEREE PASS.

FISHER, SON & CO. LONDON & PARIS.

are the most ingenious things imaginable; and though the mechanism by which they are made to move about, is exceedingly clumsy, and liable to get out of order, the imitation of men and animals is so exact, as to put to shame the dolls and horses of the most celebrated makers of London or Paris.

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## ENTRANCE TO THE KEEREE PASS, LEADING TO THE VALLEY OF DEYRAH DHOON.

A VISIT to the Hills, the common term applied in India to the inferior ranges of the Himalaya mountains, forms one of the most agreeable diversities which can occur in the lives of the European residents of Hindostan. Many are compelled to try the effects of a more bracing climate for the recovery of health; but the love of the picturesque, and a desire to seek amusement in change of scene, prove the principal incentives to a great number of travellers.

In a tour of pleasure to the hills, made by a party from whose journals the following notes have been taken, the route pursued lay through the district of Saharunpore, a part of the province of Delhi, which at one period was said to have formed the granary of the upper country. Though portions of the land are still very fertile, its condition at the present time is not so flourishing; the devastating influence of the Ghoorka invasions having been very severely felt. A new era, however, is opening for India; and, as we surveyed the magnificent prospect around us, our hearts warmed with the hope that the lapse of a quarter of a century would add to their sublimity attractions of another kind—those which will arise from the skilful application of science in aid of the natural resources of the country.

The view of the Himalaya from a spot in the vicinity of Saharunpore, is of that dreamy, poetical description, which, though full of beauty, presents little that is definite. Two inferior belts, divided from each other by deep intersecting vales, appear tier above tier, the pyramidal snow-capped heights, which seem to lift themselves into another world, crowning the whole with almost awful majesty. From this site, the mountain-ranges have all the indistinctness which belongs to the land of faërie, and which, leaving the imagination to luxuriate in its most fanciful creations, lends enchantment to the scene. The pure dazzling whiteness of the regions of eternal snow, give occasionally so cloudlike an appearance to the towering summits, as to induce the belief that they form a part of the heaven to which they aspire; while in other states of the atmosphere they stand out in bold relief, either catching the rays of the sun, and reflecting a golden tint, or rearing their lofty points, white with the unsullied snow of ages, against a darkened sky, showing that while all else on earth is liable to change, they endure—immutable and for ever.

The northern part of the district of Saharunpore lies within the influence of the hills, and rain occasionally falls throughout the year along the Sewalik range, at the distance of a few miles; but notwithstanding that it is traversed by streams which take their rise from springs in these hills, it suffers from want of water; and there is every reason to believe that Artesian wells might be formed with great success, and much advantage to the district.

The city of Saharunpore is of very ancient date, but possesses few or no remains of interest: a fortress strengthened for the purpose of resisting the incursions of the Ghoorkas, and a religious institution in the neighbourhood, being the only places worthy of a visit, with the exception of the botanical garden, which forms, indeed, its principal attraction. Though not so great a pet of the government as the Calcutta establishment, the garden at Saharunpore is kept in excellent order, the most being made of the comparatively small sum allowed for its maintenance. Common report states, that this useful and ornamental work owes its existence to the family of Zahita Khan, a former chief; but it must have undergone great changes since its early formation, being laid out in serpentine walks, which, with their flower-borders, and shrubs of foreign growth, render it truly English in its aspect. Divested of the formality which characterizes native plantations, the garden at Saharunpore may be said to combine all the advantages of a highly embellished pleasure-ground with the interest of the nursery, and on this account to excel many of the most celebrated specimens of landscape-gardening at home. There are rides and drives through this beautiful enclosure, which, being secluded, and free from dust, become the favourite places of rendezvous for the European residents of the station. Amongst the splendid creepers, denizens of a tropic clime, arising in verdant pomp, there is a more humble stranger, the ivy, which grows with the utmost luxuriance, and by its association with home-scenes, the ancient village church, and old baronial hall, awakens a thousand tender recollections in the breast of the traveller: here, too, is to be found the violet, betraying itself by its delicious odour, and bringing with it thrilling remembrances of our loved and distant native land. Amid a large collection of hill-trees and shrubs, which show the possibility of inuring the hardy denizens of the north to the heat of Indian plains, there are splendid specimens of the flora of Hindostan. The plants are generally cultivated in the first instance at Mussooree, a station in the hills, and the experiments made at Saharunpore have been confirmed at Bareilly, where a fir-tree may be seen thirty feet in height, tegether with the walnut, cherry, barberry, hawthorn, and apricot, which grow without much care being taken in their cultivation. Bareilly, however, seems to possess a soil peculiarly favourable to foreign products: it is celebrated for the excellence and abundance of its strawberries, a fruit which, though growing freely in some parts of India, cannot always be cultivated with success.

Saharunpore may be called the threshold of the hill-districts; and in addition to its garden, the scientific traveller finds other objects of interest, some gentlemen-residents having opened a rich and inexhaustible mine of fossil remains in the Sewalik hills. This range abounds with relics of a former world, and is also said to be favourable to the

growth of the tea plant, which the inhabitants of Sukroudah affirm, upon traditional authority, to have been brought there in former times by a fakeer, but subsequently lost in consequence of neglect. The religious establishment mentioned as being one of the lions of Saharunpore, consists of a body of Gosseins, one of the numerous tribes of Hindoo devotees. This class distinguish themselves by dyeing their hair yellow, and substituting oil and ashes for more decent covering; they present one of those anomalies so frequently found among the people of India, many of them practising the most frightful austerities, for the sake, it would appear, of worldly wealth; for these deformed, miserable-looking wretches are said to be rich, and to indulge occasionally in all the luxuries of life. The Gosseins of Saharunpore are great patrons of monkeys—animals which are held sacred all over India, but are in some places peculiar objects of veneration. It is said that in one of the battles of a favourite god against a powerful enemy, the giant, Humaoon, led an army of monkeys to the assistance of the nearly-worsted deity, and thus turned the tide of fortune in his favour—a service for which they have been ever afterwards tolerated, and, in many instances, worshipped, by the idolatrous portion of the natives of India. Where monkeys reside under the protection of a fraternity like this of Saharunpore, they are subjected to a very necessary degree of control, and learn to conduct themselves with as much propriety as their natural propensities will admit. There are certain limits assigned, which they are not allowed to pass with impunity, whatever may be the temptation to commit a trespass. Every day at noon, one of the Gosseins on whom this duty devolves, rings a bell, which causes the whole of the monkeys attached to the establishment to assemble in front of the temple, where they await their diurnal meal with all the gesticulation and grimace which such a crowd would naturally exhibit. The moment that the priest, bearing an earthen pot filled with grain, is descried, the whole party is on the *qui vive*, pressing forwards to the utmost limit, and endeavouring to get before their brethren, and thus secure the greatest share of the *provant*. Should any unlucky wight, in his eagerness to approach the tempting vase, overstep the bounds assigned, he is beaten and turned out. The grain being scattered amongst the expectant crowd, a general scramble takes place; each strives to fill his pouch at the expense of his neighbour, and, while biting, scratching, and tearing, is intent upon the grand object of the fray. Amid this fierce contention, the grain speedily disappears, the largest possible quantity being bagged in the shortest possible time; and at the sound of a second bell the monkeys make their exit. There are, however, festival days, on which, in addition to their usual allowance, they are regaled with fruit; the whole scene affording much entertainment to the by-standers, who, whatever their religious creed may be, are allowed to witness it without scruple.

On leaving Saharunpore, on our march to the valley of the Dhoon, our road conducted us through the Keeree Pass; and this lovely portal to a new country gave delightful promise of the scenery beyond. The distant view which we had caught of the true Himalaya, the birth-place and abode of the gods of Hindostan, was lost, and the scene became one of the softest beauty imaginable, the devious valley winding

through rocky eminences, and richly clothed with stately trees. At every step of our progress, the landscape changed its features, and, though the character remained the same, presented so great a variety of forms, of crag and precipice, wild rock, deep forest, and smiling valley, that we paused continually in delightful amazement—now recognizing, with that joy which the exile alone can feel, in suddenly encountering some well-known object, points of resemblance between our northern homes—and now struck with wonder by some splendid production of an Indian soil. Here, in all its native luxuriance, may be seen the giant creeper, which, with justice, is denominated the monarch of its tribe—the scandent bauhinia. This enormous parasite winds its snake-like stem, which attains the size, and somewhat resembles the body of the boa-constrictor, round the trunk of the forest-trees, either mingling its flowers with their foliage, or flinging them from the festoons which it forms from branch to branch as it travels along. The rich scent of these superb blossoms, together with that of the baubool, filling the air with perfume, and gratifying at once the sight and smell.

The elevation of these low hills, composing, as it were, the outworks of the Himalaya, varies from five to nine hundred feet above the plains, and about two thousand five hundred above the level of the sea. Geologists describe them as being composed chiefly of sandstone of different degrees of destructibility, of indurated clay, and beds of rounded pebbles and gravel, circumstances which characterize them throughout the range, from Hurdwar to its termination. The thick forest and brushwood are full of peacocks, and, amid game of less importance, the tiger is to be found, while hares, and the black and gray partridge, literally swarm in the neighbourhood. There are two halting-places in the Keeree Pass, one the Mohun Chokee, at the entrance, and the Shoupore Chokee within the pass, which extends to a length of upwards of six miles. Our party consisted of several persons, and we had with us a numerous cortége, comprising horses, elephants, and bullocks, for the conveyance of the baggage; our encampment, therefore, was extensive and picturesque, and rendered animated by groups of our people assembled round their fires, the horses and elephants picketed under the trees, with the bullocks reposing on the ground. In looking out on this scene, we all experienced an exhilaration of spirits, which the cool and bracing air, and the anticipations of pleasures still to come, were so well calculated to produce. It is not, however, at all times and seasons that travellers journeying through these low passes, of which there are several, to the Valley of the Dhoon, can rejoice in the climate; for at some periods of the year, few can encounter the malaria, which comes laden with jungle fever, with impunity. Vegetation, in the thickly-wooded regions which form the outer belt of the Himalaya, riots in the strength given to it by the extensive swampy places which intersect the forests, and the exceeding heat of the solar rays. Nurtured in this hot and damp atmosphere, the coarser weeds and grasses exhale a rank steam, which impregnates the whole air, warning the traveller to pass onward without delay, and to guard by every means in his power against the attacks of the insidious enemy. Unfortunately, it is at the most deleterious season of the year that the sportsman, in India, is tempted, by the abundance of the nobler kinds of game, to try his fortune in these

Drawn by W. Purser. Sketched by Capt. H. Elliot, H.N. Engraved by T. Boys.

# JUMMA MUSJID,— AGRA.

JUMMA MUSJID, AGRA.

JUMMA MUSJID, AGRA.

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pestiferous jungles. The ardour and excitement of the pursuit, the active employment of the mind, for ever upon the alert to make the most of some favourable circumstance, and the unyielding spirit which defies all hazards, and seems to delight in danger, certainly in many instances prove great preservatives. An old sportsman, one who has survived his early training, enduring, without the natural consequences of fever and ague, long field-days against the tiger in the hottest weather, may set all the physical ills which flesh is heir to at defiance; but there are many who break up in this dangerous attempt, some speedily finding a grave, while others return home with impaired health or ruined constitutions. Three young officers returning from a tour of pleasure in the hills, and incautiously exposing themselves to the malaria of the forests, which skirt their bases, were struck down with fever, and, though living to reach a spot where medical aid could be obtained, speedily fell victims to their temerity.

There are parts of these woody ranges so strongly infected with poisonous exhalations, that at the worst season they are deserted even by the brute creation; monkeys, tigers, every species of quadruped, together with the birds, urged by some instinctive warning, quit the deadly spot, and seek a resting-place in distant and more healthful scenes.

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## JUMMA MUSJID,—AGRA.

The neglected state of the Jumma Musjid at Agra, its isolated situation, and the exceeding interest and beauty of the adjacent buildings, have rendered it less an object of attention than its intrinsic merits deserve. Many travellers pass through the city without bestowing more than a casual glance upon this splendid mosque, and few are at the trouble to penetrate the interior. It fronts the Delhi gate of the fort, occupying a large open space picturesquely wooded, and partially covered with ruins, which in various stages of decay stretch for miles to the fragments of the old wall, which formally surrounded the city. The architecture of this mosque is extremely grand and solid: it is flanked by octagonal towers, and the walls are strengthened by buttresses. A lofty gateway, surmounted by minarets, leads to the interior, which is rich, chaste, and simple. The Mahommedan religion rejects all extraneous decoration in the adornment of places of public worship, and the lofty-cupola'd hall is not decked with those florid ornaments which the tasteful Moghul delights to lavish upon edifices designed for the abodes of the living or the reception of the dead.

The Jumma Musjid is still in good preservation, though it bears marks of greater antiquity than the buildings in its neighbourhood. The time, in all probability, is not far distant, in which its ancient glories shall revive; for the formation of a new presidency at Agra cannot fail to produce very speedy and striking improvements in the appearance of the city. The vast abundance of building-materials, and the facility with which marble and other ornamental stones may be obtained from the central pro-

vinces, offer great advantages to those employed in the construction of the numerous edifices which will be necessary for the accommodation of the new inhabitants.

The Delhi gate of the fortress is visible on the right of the plate; a principal entrance of a place of arms, which forms one of the most interesting specimens of fortification which is to be found in India: the defences would not be tenable against artillery of any kind; but it is said to have been a place of considerable strength before the whole art of war was changed by the invention of gunpowder. Its high battlemented walls of red granite, its lofty towers, postern gates, and inclined planes, vividly reminding the spectator of the illustrations in Froissart's chronicles, and the proud symbol of the Moghuls, the golden crescent, still gleaming on its pinnacles and cupolas, altogether present an imposing assemblage, which brings to the mind a thousand images of feudal glory. A few mail-clad knights, plumed and mounted, and riding down those precipitous descents which form a distinguishing characteristic of a fortress of the olden time, or some fair lady waving a scarf from a turreted height, alone are wanting, to transport the spectators back to the days of chivalry. Happily no attempt has been made to maintain the fort of Agra against a hostile force. The Moghuls surrendered it to the Jauts at once, and they in turn yielded it up almost without a blow to the army under Lord Lake; it has consequently escaped uninjured, and has been allowed to retain its primitive construction by a government which is under no apprehension from the surrounding native states. The walls of this fortress embrace an area of very considerable extent: an immense hall, formerly the place in which the Moghul emperors held their durbars, is now converted into an arsenal, and the Mootee Musjid, or pearl mosque, and the palace of Akbar, are both comprehended within the circuit of the fortifications. The palace, which is built entirely of white marble, is a very splendid fabric, and is still in excellent repair; the Jauts, the great destroyers of the works of their hated enemies, the Moghuls, having contented themselves with tearing down the silver ceilings. The principal hall is a superb apartment supported on pillars and arches in a noble style of architecture; there are a great many other suits of smaller chambers, highly decorated, the walls being inlaid with a mosaic work of flowers executed in an almost endless variety of cornelians, agates, blood-stone, lapis lazuli, and jasper: these beautiful apartments overlook the Jumna, commanding a lovely prospect of that blue and sparkling river, as it winds along banks planted with luxuriant gardens, every jutting point decked with some light and tasteful pavilion, and the towers and pinnacles of the splendid mausoleum of Etmun ud Dowlah, the father of Nourmahal, rising from amidst forest trees, rich in foliage and flowers: marble staircases lead to the flat roof of the palace, from which a much more extensive view is obtained; the whole forming a magnificent terrace, where, in the evening or at night, the inhabitants of the palace may enjoy a delightful promenade under skies balmy and bright almost beyond imagination, and in the midst of the most captivating scenery in the world; there are numerous small quadrangles and courtyards, intersecting this noble building, each has its parterre, its marble basins, or its fountains; multitudes of pigeons of various colours, blue, pink, brown, and green, nestle amid the pinnacles,

Drawn by C. Stanfield. Sketched by Capt. R. Elliot, R.N. Engraved by E. Goodall.

# EL WUISH.—RED SEA.

*EL WUISH.—MER ROUGE.* *EL WUISH AM ROTHEN MEERE.*

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adding the gleaming colours of their foliage to the flush of flowers, and the sparkling of the waters, flowing through channels scooped out of the pavement to receive them. This palace would form an appropriate residence for the governor, could it be cooled to a temperature befitting European constitutions. During the rains, and in the cold season, it is often chosen for the abode of gentlemen employed in the public service, but it is not considered habitable in the hot winds, which would scarcely be excluded from its numerous doors and windows. The appearance of this imperial residence was much improved during the visit of a late governor-general, who directed the removal of many extraneous buildings, erected with a view more to convenience than beauty, by occasional sojourners in the fort.

The palace of the great Akbar, though it may justly vie with the far-famed Alhambra, and is even superior to that celebrated building in the delicacy and finish of its ornaments, is eclipsed by the superior beauty of the pearl mosque, an edifice of which it is almost impossible to convey even the faintest idea, so exquisitely lovely is this scene of fairy splendour: were it formed of the pearl by which it is so aptly designated, its whiteness, purity, or brilliancy, could not be surpassed; it is difficult to suppose it the workmanship of human hands, and the rapt spectator cannot help fancying that some wondrous tale must be connected with a creation which appears to be of more than mortal origin. The dazzling resplendence of the material can only be compared to a flood of moonlight, but the admiration and astonishment which it calls forth is speedily absorbed by the higher species of delight excited by the chaste grandeur of the architecture; an immense quadrangle cloistered on three sides with a rich arcade, surmounted at intervals with octagonal pavilions, leads to a hall supported by several rows of arches, most beautifully springing out of each other, and crowned with a light dome; a marble basin is hollowed in the centre of the court, in the midst of which a fountain plays perpetually, adding its soothing murmurs to the calm and silvery radiance of the scene.

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## EL WUISH,—RED SEA.

El Wuish forms another of those small havens upon the northern coast of the Red Sea, to which Arab vessels, in that difficult navigation, hasten to take shelter during the night, or on the approach of bad weather. It lies towards the upper part of this land-locked gulf of the Indian Ocean, and is distinguished from other coves upon the coast by its magnificent background of lofty mountains, whose dazzling peaks glitter in the noon-day sun. The surveys lately made upon the Red Sea, with a view to the establishment of a constant communication by means of steam between Europe and India, must lead to great improvements in the construction and management of Arab vessels, which at present, though exceedingly picturesque, are clumsy and inconvenient;

little, if any, advancement having been made in nautical science since the earliest period of naval architecture. The necessity of some change in the method of building and preparing Arab vessels for sea, has been very strongly exemplified in the narrative of the Nawab Abbas Kooly Khan, one of the few Asiatic travellers who have written an account of their voyages: a translation, from the Persian, of this interesting document, published in Bengal, but which has not yet appeared in England, affords a very curious and authentic description of the Arab buglas, as they are manned and equipped at the present day. Through the spirited exertions of Ibrahim Pacha, the headless trunks of the victims of the Wahabee pirates are no longer washed on shore along these dreary coasts; but the ill-conditioned craft which tempt the dangers of those rocks and shoals, so inimical to the navigation of the Red Sea, are as little able as heretofore to surmount the difficulties of the passage.

The Nawab, after remaining four months in the expectation of the arrival of a British ship, to convey himself and his family to Bombay, was induced to embark on board an Arab trader, under the protection of the English flag. He gave a thousand rupees (one hundred pounds) for the passage of his party, and put to sea in an evil hour. "It is worthy of remark," observes the Nawab, "as the first proof of our ill fortune, that, before our embarkation, this unlucky vessel had of herself grounded, and beat a hole in her bottom, so that they were obliged, in order to mend her, to unload and reload; and though it had remained in port two months, the nakhoda (captain) had not got her properly mended, or watered: had this been the case, we might have sailed when we pleased, and no one known anything of us; but, besides three hundred souls, there were nearly in the whole seventy horses on board, while, from his extreme folly, there was hardly more than two days' water, so that we were obliged to coast along, stopping at every island and harbour to get a fresh supply. The spies gave daily intelligence to the Wahabees, so that very shortly two buglas appeared ahead of us. As they were a considerable way off, the nakhoda and moullim (mate) began looking through their telescopes, but were at a loss to make out whether they were friends or foes. About mid-day, the vessels had approached nearer, on which the nakhoda began to make preparations for battle, by loading some of the guns, and placing boards; but they appeared so afraid, that one would have thought they had lost their senses. As the harbour of Bugoo was near, we cast anchor there for the night, since it is an ancient custom not to attack vessels in harbour: and if any such attempt is made, the people of the island afford the attacked every assistance, that they may escape the disgrace of the violation of their ports. On board the bugla there were plenty of fire-arms of every description; fourteen cannon, two hundred muskets, nearly four hundred spears, and powder and ball in abundance; but there was not an individual capable of using them, and scarce one, indeed, of common courage. The two buglas went out of sight after we had cast anchor; and the nakhoda, inferring from this that they were not enemies, resumed his spirits. 'Do not,' said I, 'forget these words of mine—they are hostile; but, seeing the night closing in, and us at anchor in harbour, have left us for the present, to lull us into a false security, and draw us out of our place

of refuge; to-morrow they will again make their appearance, so do not quit the port until you have good reason to suppose us safe.' The nakhoda, (may his household be cursed!) turned a deaf ear, and sailed as usual. We had hardly proceeded half a coss ere the morning of our calamity appeared, and the sun of our approaching misfortune became manifest: no sooner had the day commenced, than, from that quarter to which we had seen the two buglas retire, five vessels made their appearance. The writer, the moullin, the vakeel, seacunnies, and sailors, but especially that cursed Abdool Kurreem himself, were stricken with fear, their blood curdled in their veins, and their faces became of a cadaverous hue. I turned to him, and said, 'Why, what is this? notwithstanding all the advice received, and the entreaties made, you would not listen, and now see you have destroyed us all.' His mouth was parched with fear, he with difficulty stuttered out, 'How could I tell?' 'What has happened,' I replied, 'is irremediable; for the future act wisely and firmly; if you continue in this state of indecision, your example will infect the crew, and what will then be the case? As yet the enemy's ships are distant, and an hour or more will elapse before they can come up with us. Give orders that this grass, which covers the deck and encumbers the guns, be removed; what is necessary for the horses, put down below, and cast the rest overboard. Clear the decks, load the guns, and place three or four careful men by each: distribute the muskets and spears to the people, and station them on various parts of the vessel.'

"Abdool Kurreem, standing like a pillar of stone, spoke nothing, and heeded not what was said to him; but Abdi Ahummud, the second in command, who was a boisterous blustering fellow, and courageous enough, if you might judge from his speech, cried out, 'This battle is sea fighting, and not land warfare; in this case we must at least know better than you, so do not interrupt us, just sit still in peace, and see the sport, how, with these cannon on deck, I will send such a shower of balls as will knock the enemy to pieces and sink them. If we should happen to get the worst of the battle, I can easily manage to set fire to the two hundred maunds of gunpowder in the hold, and blow us all up together.' 'What a wonderful contrivance!' said I; 'it is very probable, I think, that you will do this. I see how it is, the bugla is as good as gone.' The Nawab proved a true prophet: when the time for action arrived, the rudder broke away and became useless, all the powder and ball upon the deck had been hidden under the provender for the horses; that which was below had been locked up, and the key lost; the crew called to the carpenter to refit the helm, and to break open the powder magazine; and in the hurry and confusion the vessel was boarded, and the people cut to pieces by the Wahabees."

Abbas Kooly Khan was one of those numerous pilgrims to Mecca and Medina, whom no danger or hardship can deter from visiting the tombs of the Imaums, and braving the perils which beset them, whether they make the journey by land or by water. Since the period of his voyage, the Arab vessels have sustained no improvement, putting to sea in the most rickety condition imaginable; disregarding all quarantine laws, and, in unhealthy seasons, scattering plague and pestilence wheresoever they touch. Nor has the spread of civilization yet extended landways along these desolate shores. The recent

murder of Mr. Taylor, one of the most indefatigable of the promoters of steam navigation, affords a melancholy proof that the Bedouin character remains the same; but much may be hoped from the increasing intercourse with Europeans, which will be the result of Hugh Lindsey's voyages on the Red Sea. Travellers, among recent arrivals, who have journeyed overland from Bombay, report that Ibrahim Pacha has determined upon making a rail-road across the isthmus: the echoes which have lately been startled by the paddles of a steam-engine, may soon learn to repeat sounds equally new and strange; and there is abundant reason to believe that a change, not more striking than sudden, is about to take place throughout the whole of those countries of the East, which for so long a period have remained in ignorance and barbarism.

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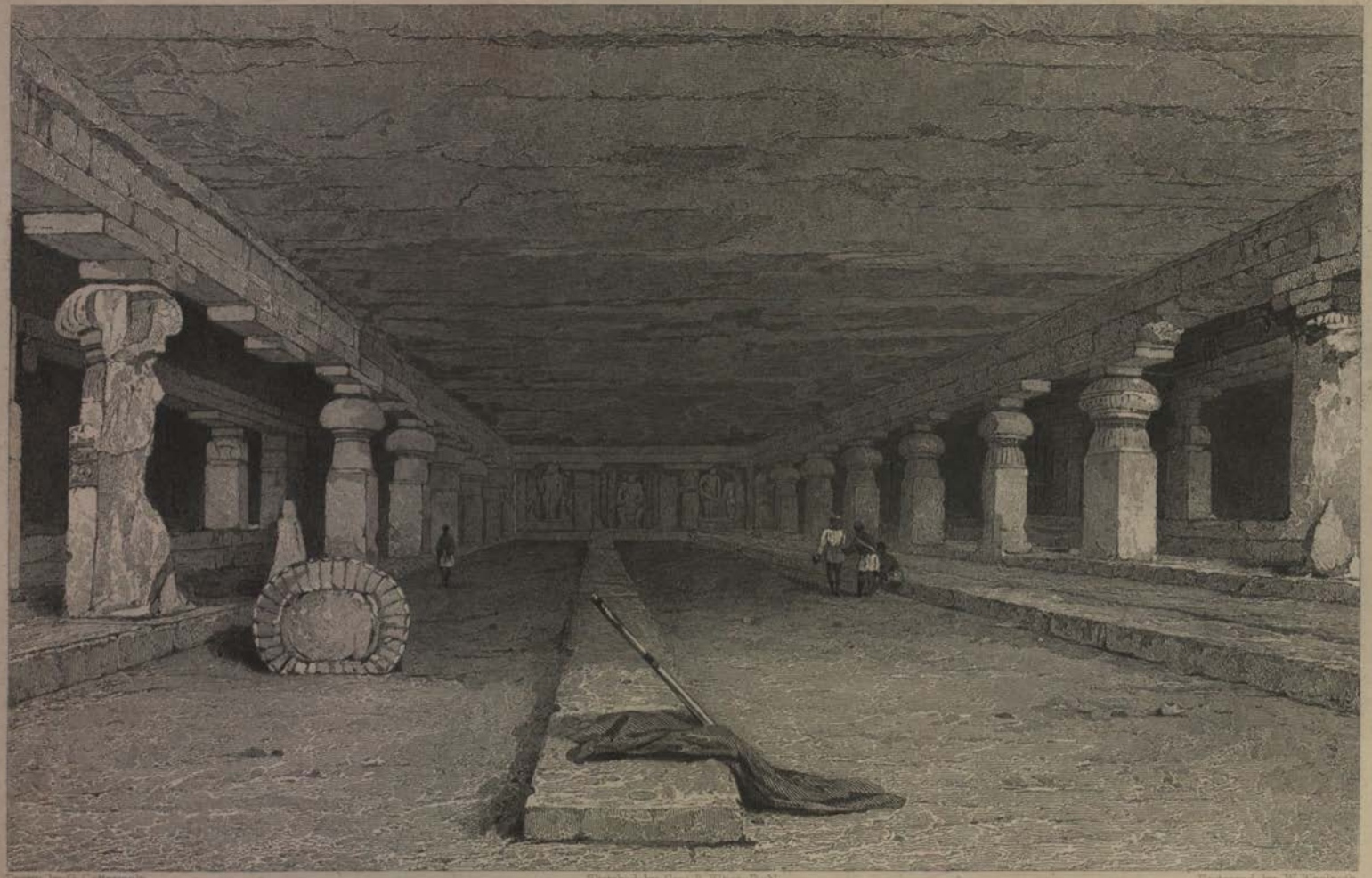
## DHER WARRA,—CAVES OF ELLORA.

At the southern extremity of the excavations of Ellora, these sublime works are terminated by a large cave, less richly ornamented than the more celebrated portions of the series, but rendered very imposing from its size, and the splendid row of columns with which it is supported on either side.

It is said that it derives the name of Dher Warra from its having been the temple of the Dhairs, a low and impure caste; and so great is the native prejudice against it, that the Brahmins not only object to enter themselves, but remonstrate with the European visitants on the degradation which they must incur in treading the polluted haunt. The name of this cavern, and its supposed dedication to the Dhairs, are both of modern origin; like many others in Ellora, it is a temple of Boodh, whose statue and attributes appear in the same manner as in the Bisma Kurm, and other acknowledged Boodh temples. The principal hall, represented in the engraving, is about a hundred feet long, and forty in breadth, not including the recesses, of which there is one on either side. The pillars supporting the roof are slighter and more elegant than those of the other caves; and it is further distinguished by two platforms slightly elevated from the ground, which traverse the whole length of the excavation, and are supposed to have been intended for the accommodation of students, scribes, or the venders of merchandise. The traffic carried on by the Hindoos, who are notoriously a money-getting race, at all convenient opportunities, and the fairs they are accustomed to hold during the celebration of their religious festivals, render the latter supposition very probable. The cave is commodiously situated for such a purpose, and the facility of egress and regress has rendered it a favourite asylum for cattle and goats. The dirt which these animals occasion, and the multitude of all sorts of insects which they attract, have doubtless been partly the cause of the ill name which has been bestowed upon the cave, and the notion that it is only fit for the abode of scavengers.



Drawn by G. Cattermole. Sketched by Capt. R. Elliot R. N. Engraved by W. Woolnoth.

# INTERIOR OF DHER WARRA, CAVES OF ELLORA.

INTERIEUR DE DHER WARRA, CAVITÉS D'ELLORA.

DAS INNERE DES DHER WARRA, HÖHLEN VON ELLORA.

FISHER, SON & Co. LONDON.

Drawn by T. Boys. Sketched by Capt. R. Elliot, R.N. Engraved by J. Thomas.

# HINDOO TEMPLE, — BENARES.

*TEMPLE INDIEN, BENARÈS.* *HINDOO TEMPEL, BENARES.*

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The front of the Dher Warra is open to the country; and though there is no exterior ornament, some gigantic sitting figures, at the entrance of the smallest of the series, have a very striking effect, and give to the visitor approaching on that side a true notion of the splendour which a nearer inspection of the range will afford. There are colossal figures standing in niches or shrines at the extremity of the Dher Warra, but the roof is without any ornament; yet though so little indebted to the sculptor, compared to the elaborate embellishments of others of the neighbouring excavations, few persons can stand at the entrance, and survey the grand dimensions of its interior, without the strongest feeling of gratification, while the view which it affords is both beautiful and extensive. The waters of a nullah divide it from the Bisma Kurm: the temple stands upon a commanding height, having in front a plain of gentle acclivity, not much overrun with brushwood, and diversified by a few single trees, of noble growth and luxuriant foliage.

## HINDOO TEMPLE,—BENARES.

THE history of the pagoda in the plate before us, is that of many other buildings of equal beauty in India; the foundation has been suffered to wear away, and the erections, which it should have supported, have fallen into the water. The antiquity of this temple is shown by the pointed mitre-like dome which crowns each tower, the round flattened cupola not having been introduced into Hindoo architecture, until after the Moghul conquest. It is now rather difficult to distinguish at a short distance, the small *mhut* of the worshippers of Brahma, from the equally diminutive mosque of the true believers.

At an early hour in the morning, the officiating priests of the different temples of Benares are all astir: some repeat passages from the vedas, for the edification of those who bring holy water from the Ganges, to pour upon the images, or who come to make offerings at the shrines, while others scatter flowers around. Baskets filled with floral treasures, magnificent in size and splendid in hue, are offered for sale at the gates of the pagodas, and the pavements are literally strewed with large red, white, and yellow blossoms, which would form the most brilliant carpet in the world, were it not for the constant puddle occasioned by the streams of water pouring down on all sides.

In some of the courts of the principal pagodas, we found a fat Brahmanee bull established. These pampered and petted creatures are suffered to roam at large through the bazaars, where they help themselves very plentifully to the grain or vegetables which lie temptingly exposed in open baskets within their reach. No one is permitted to molest them; and, unless under very peculiar circumstances, few would be desirous to dispute the road with an animal protected by the law, as well as by his own strength. Sometimes they will lie down across a street, and, grown lazy by high feeding, refuse

to rise. In this predicament, a Hindoo has no alternative; he must wait patiently until the sacred beast shall move of his own accord: but Christians and Moosulmans have a more summary way of settling the matter; they try the effect of blows; and the lower classes of both religions, if the darkness of the night will afford them an opportunity, will quietly lead the animal away to some convenient place, where they soon give him the *coup de grace*, and fare sumptuously on his remains.

Notwithstanding the sacred character of the whole species, the bulls taken under the protection of the priesthood are alone exempt from mal-treatment. A Hindoo, though he would not massacre an ox or a cow for the world, has no objection to starve or overwork it. One or two sects are, however, exceedingly scrupulous in their treatment of animals, and it is to these that sick flies are indebted for their hospitals.

All the animals belonging to the city of Benares, or any village under the exclusive dominion of the Hindoo priesthood, are secure from violence; but there are a few peculiarly sacred, which go under the name of Brahmanee. The bulls reared in the temples have been already mentioned; there are also Brahmanee ducks, and Brahmanee lizards: why the latter have attained their sanctity I never heard, but there is an interesting legend attached to the feathered protegés. They are supposed to be the souls of human delinquents transmigrated into the bodies of these animals, and punished by an extraordinary affection for each other, which renders separation a source of the most poignant anguish. The male and female, it is said, are compelled, by a mysterious power, to part at sunset; they fly on the opposite sides of the river, each supposing that its mate has voluntarily abandoned the nest, and imploring the truant to return by loud and piercing cries. The pitiable condition of these mourners has excited the compassion of the benevolent Brahmins, who have thrown the ægis of their name over unfortunate beings cursed by the gods.

In an account of the temples of Benares, some notice of the crowds of beggars, of every description, which block up the avenues to pagodas in peculiar request, must not be omitted. Many of these mendicants are of the most hideous description—maimed cripples, distorted by accident, or the religious inflictions by which they acquire the reputation of extraordinary sanctity. Numbers have no covering whatsoever, except filth and chalk, their long beards and matted hair; but there are others sturdy, well clad, and in excellent case, beggars by vocation, who would esteem themselves degraded, should they endeavour to obtain a subsistence by any other means.

Some of the temples maintain a set of dancing girls, who reside in apartments appropriated to their use, belonging to the establishment—attending at religious processions, and performing at all the festivals. The conduct of these ladies is not quite immaculate; but they are not the less esteemed on that account, since theirs is a sacred calling: any crime whatsoever may be perpetrated in India, under the cloak of religion; and though the British government persists in punishing those which come under the cognizance of the established law, a great deal is going on, over which it can have no control.

Drawn by W. Fraser | Sketched by Capt R. Elliot R.N | Engraved by G.H. Kemp

ENTRANCE TO THE CAVE OF ELEPHANTA.

FISHER, SON, & Co LONDON

# ENTRANCE TO THE CAVE OF ELEPHANTA.

THE harbour of Bombay is now acknowledged to be one of the most beautiful anchoring grounds in the world, little if at all inferior to the far-famed bay of Naples, and claiming the admiration of those who visit it, not more for the wonderful monuments of art which its islands contain, than for the picturesque grandeur of its scenery. There can be no greater proof of the progress of taste, and the spread of intellect, than that afforded by the newly-excited curiosity which has been awakened by the descriptions given in modern tours and journals, of the beauties of British India. We can scarcely believe, that from the period in which the island of Bombay was ceded to England by the Portuguese, on the marriage of Charles II. with their Infanta, it should have been the resort of vast numbers of Englishmen of liberal education, who were quite equal to the task of transmitting to their brethren at home a just description of the splendid scenery of the land of their adoption. But the union of the sword and the quill, the ledger and the diary, was not thought of, or rarely occurred, in those times; and the few learned men who wrote about India, confined themselves for the most part to antiquarian researches, which, however valuable to the scholar or to the student in search of solid information, did nothing to render the subject popular, or to convey an idea of the extraordinary beauties of the Oriental landscape. Pens and pencils, however, have lately been very briskly at work; the voyage to India is now so much shortened, that gentlemen belonging to the civil or military establishment can find time to travel through many parts of Europe during the period of their furlough, and have thus an opportunity of acquiring a taste for the picturesque, and the power of making comparisons between the most celebrated places of the Western world, and the hitherto little regarded scenery of India. Details of tiger-hunts and curried soups, shawls, dragon china, and gold bangles, have been superseded by, or intermixed with, animated descriptions of temple and tower, lake and bowery grove; and though there are still many excellent persons who cast anchor in the harbour of Bombay without having the slightest desire to visit anything but the well-spread tables of the inhabitants of the seat of government, or, if joining a pic-nic party to Elephanta, think much more of cooling the claret than of the examination of the caves,—the greater number are capable of appreciating the surrounding beauties of nature and art; those who do not commit their ideas to paper, assisting in creating and disseminating a taste for the study of Indian history and antiquities.

Elephanta is the name given to an island about six miles in circumference, which lies at nearly the same distance from the usual place of anchorage for vessels of large burden at Bombay, and four or five from the Mahratta shore. The appellation was conferred upon it by the Portuguese, in consequence of a colossal figure of an elephant carved out of the solid rock, which formed a striking object on the south side of the island, but which is now almost beyond the reach of restoration; the head and neck severed themselves from the body in 1814, and the trunk has since almost buried itself

in the earth. The carving of this effigy was of the rudest description, and it never had anything to recommend it except its gigantic dimensions. The natives of Bombay have not adopted the new appellation, but still continue to call the island by its ancient name, Gare-poori, the Place of Caves. The visitors on landing are conducted up a steep and narrow pathway, not practicable for any conveyance, excepting a chair or palanquin; it winds through very interesting scenery, the hill being well wooded, and the road sometimes stretching along the brink of a precipice, and at others serpentining through rich groves, where the *gloriosa superba* spreads its clustering flowers, and where, from other luxuriant creepers, those red berries are culled, which both in India and England are strung in necklaces. The prospects obtained of the harbour, the opposite shore of Salsette, and of the northern part of the island, are very bold and striking. From the cave itself, glimpses may be caught between the interstices of the surrounding trees, of the distant ghauts, and the upper parts of the beautiful bay, which is broken into innumerable ridges, and thickly covered with luxuriant foliage, amongst which the splendid coronals of the tara palm are the most conspicuous: while the whole affords one of the grandest displays of tropical forest-scenery, with its bright and never-fading verdure, its gigantic leaves, and brilliant blossoms, which is to be found along this interesting coast.

About two-thirds up the ascent of the hill, a beautiful platform leads to the entrance of the grand cave, roofed in by the wood-crowned mountain, and presenting, through its multiplicity of pillars, a beautiful perspective along cathedral-like aisles of vast dimensions.

The island of Elephanta is not inhabited; and the caves, like those of Ellora, are desecrated, no longer inspiring the Hindoo with any religious feeling; but they are still haunted by a few poor Brahmins; and the parties who come over to explore their wonders have usually sufficient respect to the prejudices of these persons, not to introduce beef at the banquet spread under the once sacred roof. The view given in the plate represents the front, or principal entrance, but there are two others of correspondent beauty, all hewn out of a stone, resembling porphyry; the interior of the cave is rather gloomy, and torches are necessary for the examination of the sculptures with which it is profusely carved. One of the most celebrated of these ornaments, the gigantic Triad bust, has been described in a former page of this work, the remainder for the most part are also Brahminical; but two images of Bhood have intruded themselves amongst this strange company, and have suffered more severely than their adversaries from the holy animosity of the Portuguese.

# HINDOSTAN,

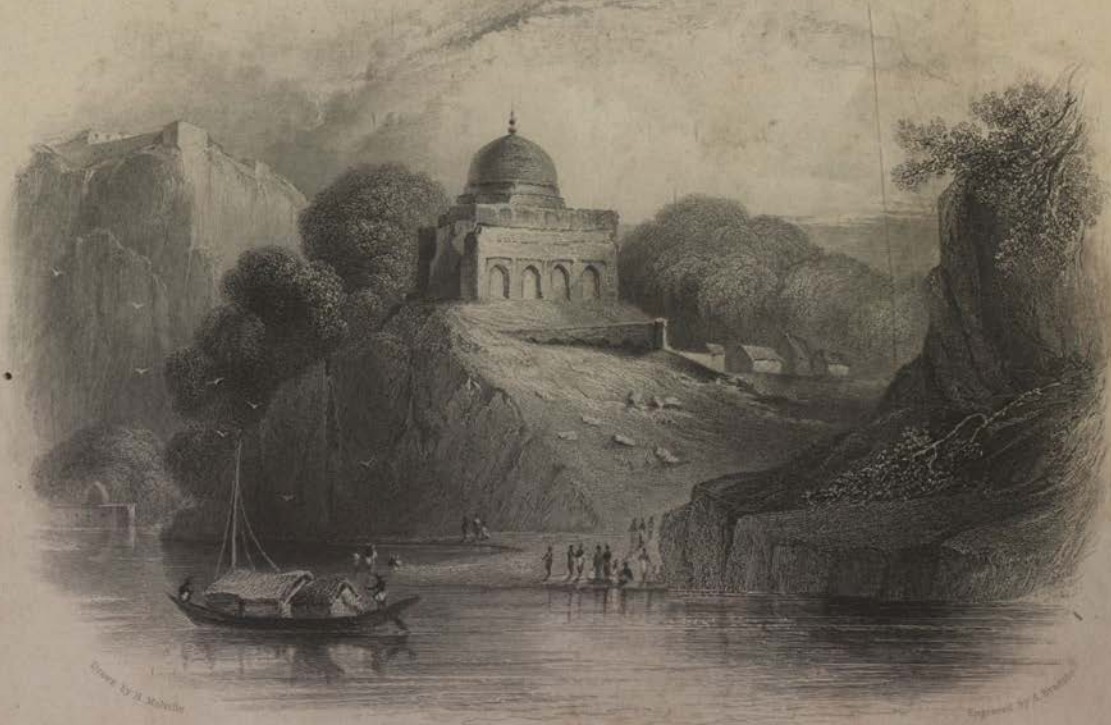
## The Shores of the Red Sea,

AND

## THE HIMALAYA MOUNTAINS.

## Illustrated.

VOL. II.



Drawn by R. Melville

Engraved by J. Sands

Sketched by Colonel Sutton

SCENE NEAR CHILLAN TARAH GHAUT, BUNDELKHUND.

FISHER, SON & Cº LONDON & PARIS

# HINDOSTAN

ITS LANDSCAPES, PALACES, TEMPLES, TOMBS;

The Shores of the Red Sea;

AND

THE SUBLIME AND ROMANTIC SCENERY OF

# THE HIMALAYA MOUNTAINS

ILLUSTRATED IN A SERIES OF VIEWS

DRAWN BY TURNER, STANFIELD, PROUT, CATTERMOLE, ROBERTS, ALLOM, ETC.

FROM ORIGINAL SKETCHES BY COMMANDER ROBT. ELLIOT, R.N., & LIEUT. GEO. FRANCIS WHITE.

WITH DESCRIPTIONS BY EMMA ROBERTS.

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Drawn by W. Purser | Sketched by Capt. R. Elliot, R.N. | Engraved by W. Brandard

# FUTTYPORE SICRI.

FUTTYPORE SICRI. FUTTYPORE SICRI.

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# HINDOSTAN,

ETC., ETC.

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## FUTTYPORE SICRI.

Futtypore Sicri has not been inaptly termed the Versailles of the Moghul emperors. It lies at the distance of twenty miles from the city of Agra, and was the favourite retreat of Akbar and his descendants. Though now a place of huts and ruins, scantily inhabited by a few poor villagers, its architectural remains are of the most splendid description, equalling, if not surpassing, those of any other province of India.

The gateway, represented in the plate, leading to the mosque attached to the palace of Akbar, is considered the most beautiful specimen of the kind which is to be found in any part of the world: it leads into a quadrangle of magnificent proportions, surrounded on three sides with a fine piazza, the mosque itself being on the fourth, a handsome building, in a plain solid style of architecture, but not quite commensurate with the expectations raised by the splendour of the entrance. The enclosure is about five hundred feet square; its chaste grandeur produces somewhat of a solemn effect, and is associated in the mind with ideas of monastic seclusion and academic study. The whole is kept in excellent repair by the British government, and may, at no very distant period, be appropriated to a very noble use, and become the abode of learned men, and the resort of aspiring youth.

Upon entering this spacious area, the visitor is at first struck with the imposing appearance of the whole: absorbed in admiration, he surveys the striking scene with rapt eyes; and it is not until after a considerable period has elapsed, that he can tear himself away from the contemplation, to the examination of the details. Many of these are of exquisite beauty. Facing the entrance are two mausoleums, wrought with all the care and finish which distinguish the workmanship of the Moghuls. In the one on the right, several members of the imperial family lie entombed; the other, the shrine of Sheik Soliman is a perfect gem of art, elaborately executed in white marble, of the purest hue and the most delicate sculpture: this holy personage, now esteemed and honoured as a saint, was the friend and counsellor of the great Akbar, and, dying in

the odour of sanctity, his shrine is regarded with particular veneration. The emperor was wont, during his campaigns, to leave his wives and children under the care of this trusted minister, and, notwithstanding the extraordinary reputation which his pretensions to piety procured for him, scandal has not scrupled to busy itself with the highly reverenced name, and, by many, Sheik Soliman is supposed to have abused the confidence of his sovereign.

The simple grandeur of the mosque, which is surmounted by three domes, of white marble, and preserves, both in its exterior and interior, a noble plainness, is perhaps more agreeable to the eye than the gorgeous displays which other Moosulmanee temples exhibit; but many persons, impressed with ideas produced by the almost sublime beauty of the lofty tower which forms its portal, are disappointed by the absence of those elaborate ornaments which so profusely adorn the buildings in its neighbourhood. To the eye of taste, however, such accessories are not wanting.

The turret-crowned, embattlemented quadrangle, with its arched cloisters, splendid gateway, and isolated tombs, leave nothing to desire; and strangers quit the scene with regret, returning again and again to feast their eyes upon its calm beauty. To the right of this mosque the remains of Akbar's ruined palace rise amidst courts and terraces, in various stages of decay: the portions which remain entire are particularly interesting; amongst these, the stables of the emperor are worthy of notice; they consist of a spacious street, with a piazza on either side, fifteen feet in width, supported upon handsome pillars, and roofed in with immense slabs of stone, extending from the parapet to the wall.

The residence of Akbar's favourite minister, though upon a small scale, affords a very splendid specimen of Oriental luxury, realizing the ideas of the pavilions and miniature palaces through which we have already wandered in fancy, while perusing the Arabian tales.

In the court of the Zenana, another of these exquisite pieces of workmanship is shown, by some supposed to have been the bedchamber of one of Akbar's wives, the daughter of the sultan of Constantinople; and by others, a study reserved by the emperor for his own private use. Its remains are exceedingly beautiful; three windows of perforated marble, in the rich tracery which occurs so profusely in all these Moghul buildings, are still entire. The wall has been disfigured by the orders of that arch-hypocrite, Aurungzebe, who, to divert the minds of men from dwelling upon his usurpation of his father's crown, and his relentless persecution of his brothers, affected devotion to religion, and displayed his zeal by the strictest attention to the outward forms and rules prescribed by the Koran. The interior of this pavilion is beautifully carved with trees, clusters of grapes, and birds and beasts, executed with no common degree of skill; but as the strict regulations of Islamism do not permit of such representations, the emperor ordered them to be demolished. Another of the curiosities consists of a pavement of black and white marble, said to be the relics of an enormous chess-board, on which the kingly satraps played with human beings, personating the different pieces employed in the game so deeply studied by Asiatics. Tradition states,

Drawn by Capt. Grindlay. Engraved by permission from Captain Grindlay's Work in 8vo coloured. Engraved by J. Redaway.

# A SUTTEE.

PREPARING FOR THE IMMOLATION OF A HINDOO WIDOW.

FISHER, SON & CO. LONDON.

tnat the great Akbar was somewhat addicted to the occult sciences, and occasionally dabbled in magic rites. A small open pavilion, supported upon four pillars, of very graceful design, is reported to have been the scene of his incantations; but there is no good authority for the support of this opinion.

The audience-chamber of Akbar, though more curious than beautiful, forms an object of great attraction to the visitors of Futtypore. It is a pavilion of stone, about twenty feet square, surrounded by a gallery of the same materials; the musnud, or throne, not very unlike a pulpit, rises in the centre, and from each of the four sides of the gallery; a narrow bridge, without rails, leads to the place where the emperor, seated in solitary state, received his courtiers, who were not permitted to advance beyond the galleries. It does not appear that the Moghul emperors were accustomed to hold their durbars in similar places; and this singular structure, doubtless owed its creation to a somewhat whimsical fancy on the part of the mighty Akbar.

Though at present very thinly inhabited, the town of Futtypore Sicri is of considerable extent; its mouldering turreted wall is five miles in circumference, but not a tenth portion of the ground which it surrounds is tenanted by human occupants. From the gateway on the road to Agra, a spacious street presents itself, which bears the marks of having once been the residence of wealthy nobles; but the houses on either side are dwindling fast into masses of shapeless ruins. The gate of the mosque before mentioned forms a sort of beacon to the visitor, though its approach, by a long flight of steps, is rather fatiguing: from the topmost story, a splendid view rewards those who are sufficiently courageous to make the ascent: the eye wanders over a vast extent of country; fields, highly cultivated according to the Eastern mode, producing cotton, mustard, rice, and various other kinds of grain; wooded with mango and tamarind groves; watered by broad jheels; and interspersed with a profusion of picturesque buildings, serais, mosques, crumbling palaces, old tombs, and old wells, spread themselves to the north-west to the walls of Bhurtpore, the fortress so famed in the military annals of Hindostan; while, on the opposite side, the splendid city of Agra, with the snowy dome of the Tâj, a striking object from every direction, closes the scene.

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## A SUTTEE.

Formerly the European traveller in India, who saw, on approaching one of those numerous ghauts or landing-places which form so striking and so peculiar a feature of its rivers, a more than usual concourse of people assembled, might entertain the disagreeable expectation of finding the preparation for a Suttee. The abolition of this dreadful rite throughout the Company's territories, has prevented the enactment of many hideous scenes, which are still common in the states under native jurisdiction.

Though the sacrifice may be performed in any convenient place, the banks of a river are always chosen in preference, bathing being one of the preliminary observances enjoined to the victim.

The Suttee commemorated in the accompanying engraving, was performed in the immediate neighbourhood of Baroda, during the period in which Sir James Carnac, then a major in the Company's service, was political resident. The circumstances connected with the immolation now recorded, which are related by Capt. Grindlay, who was present at the last sad scene, are of a very romantic nature, and calculated to invest what is generally a mere brutal exhibition, with a high degree of interest. The Suttee was a young Brahminee woman from the Deccan, married to a person of her own caste, holding an appointment as writer under one of the military chiefs of Dowlah Rao Scindiah, and absent from his home at the time. One night the death of her husband was communicated to her in a dream; and, strongly impressed with the truth of the revelation, she became a prey to anxiety and grief. Shortly afterwards, as she was returning to her cottage with a pot of water upon her head, an occupation always performed by females of her class, a circumstance happened which confirmed her worst apprehensions. She had placed her necklace, the symbol of her married state, on the top of the jar, and a crow, alighting, flew away with it. This dreadful omen produced a conviction amounting to certainty, that the fatal event had taken place. Throwing down the vessel, and loosening her hair, she returned to her desolate home, declaring her intention to join her husband in the grave.

The circumstance being reported to the British resident, he immediately repaired to the house of the presumed widow, with the humane intention of dissuading her from her rash resolution. Finding his efforts unavailing, he engaged the assistance of the native prince, who also readily undertook the benevolent mission, appearing with a large retinue at the door; and when his representations failed to produce the desired effect, he surrounded the avenues with his attendants, in order to prevent the unhappy woman from flying to persons who would encourage her in her design. Aware that the abject state of poverty to which a Hindoo widow, who can inherit nothing, must be reduced upon the death of her husband, is often the true cause of her sacrifice, the prince generously offered the means of future subsistence, urging at the same time the duties which she owed to her family, whom she would leave unprotected; and the uncertainty of the loss which she deplored. The widow remained unmoved and unconvinced, and, on being assured that she would not be permitted to ascend the fatal pile, drew a dagger from her side, and, with all the vehemence which passion could lend, declared, that her blood, the blood of a Brahmin woman, should be upon the head of him who offered to prevent the sacrifice. Few Indians are proof against fear of the consequences of driving an enthusiast to this act of desperation. The curse is supposed to be almost unmitigable; and, perceiving her determination, the prince withdrew.

Self-sacrifice is considered so honourable among every class of Hindoos, that the widow, although rushing almost companionless to the ghaut, was soon surrounded by thronging multitudes of kindred, friends, and spectators. She formed a small image of

THE CHOOR MOUNTAINS.

rice, to represent the body of her husband; the pile was prepared; and, having gone through the usual ceremonies and ablutions, she repaired to the fatal place, immediately in front of the arch, in the centre of the plate, and resigned herself to the devouring flame. In the course of three weeks the tidings arrived of the death of the husband, which, strange to say, corresponded with the date of the dream.

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## CROSSING THE CHOOR MOUNTAIN.

THE height of the loftiest peak of this magnificent mountain is ascertained to be twelve thousand one hundred and forty-nine feet above the level of the sea, being the most considerable of the range south of the Himalaya, between the Sutlej and Jumna rivers. From its commanding position it turns and separates the waters of Hindostan, the streams rising on the southern and eastern face being forced into the direction of the Pabar, the Giree, the Tonse, and the Jumna, which find their way over the great plain into the bay of Bengal; while those that have their sources to the north and the west are compelled toward the Sutlej and the Indus, and, uniting in the last, pour their waters into the Arabian ocean.

During a considerable part of the year, the Choor is hoary with snow, and in bad weather intense cold may be experienced at the elevation which we had reached, a short distance below the loftiest peak. We here found ourselves in a region of ice; and when moonlight came and lit up the scene, we were charmed by the novel effect produced by the floods of molten silver which shed their soft radiance over the snow. Moonlight, ever beautiful, amid these snowy masses assumes a new and more exquisite charm. The rugged peaks, stern and chilling as they are, lose their awful character, and become brilliant as polished pearl; the trees, covered with icicles, seem formed of some rich spar, and the face of nature being wholly changed, we may fancy that we have reached another world, calm and tranquil, but still and deathlike. The storms, however, which frequently rage and roar through these solitudes, effectually disturb the serenity of the landscape, and frequently the whole scene is enveloped in clouds, which, upon some sudden change of the atmosphere, will draw off like a curtain, revealing the cold bright and pearly region beyond. To be overtaken by a snow-storm in crossing the Choor, proves one of the least agreeable varieties in a tour through these hills.

Hitherto our journey had proceeded very prosperously, but we were not destined to complete it without sustaining considerable inconvenience from inclement skies. While marching rather wearily along, the aspect of the heavens changed, the clouds darkened over our heads, and presently down came a heavy storm of hail, which was quickly followed by snow falling fast and thick. On reaching our tents, we found them loaded with snow, which lay several feet in depth upon the ground, while the only wood attainable was not to be procured without great difficulty and toil. There was no fire, consequently no cookery, and the night was passed in a miserably freezing condition. Morning

dawned only to show a fresh fall of snow, and the prospect of more, for if the fleecy shower ceased for a few minutes, the change merely developed a sullen black canopy above, threatening to overwhelm us with its fierce discharge. Loud rose the cries of mutiny in our camp; many were the groans uttered by our followers, the native coolies not scrupling to vent their feelings in words, while our Mohammedan servants, paralyzed and aghast at a predicament so new to them, looked unutterable things. As long as the snow lasted, there was no possibility of doing anything to effect an improvement in our comfortless condition, patience being the sole resort—and that, it was vain to expect to teach men dragged against their own consent into so disagreeable a dilemma. At length we began to fancy that their predictions might be accomplished, and that there was a chance of our being buried in the snow. The wind blew very cold, adding for a time to our sufferings; but presently, about noon, the clouds began to break away, and to reveal patches of blue sky and welcome glimpses of sunshine; in another hour the heavens became clear and glorious, and then we made an attempt to render our situation more comfortable. Persuasion, threats, and tempting promises of reward, at length induced our half-frozen followers to bestir themselves in real earnest. They braced their energies to the encounter, and, having procured sufficient fuel, fires again blazed in our camp; and, though the cold was still intense, its bitterness was alleviated by the influence of the warm potations which we were now enabled to imbibe. The weather still continuing to improve, we rose in the morning with renovated spirits, and notwithstanding the fierce intensity of the cold, and the difficulties which the large masses of snow encumbering our path threw in our way, proceeded vigorously onwards. We were sometimes up to the waist, and frequently knee-deep in the snow, which concealing the danger of a road over rough and rugged blocks of granite, occasionally threatened precipitation into some treacherous abyss, in which life and limb would have been perilled. We ourselves got on tolerably well, but our people, loaded with baggage, lagged far behind, and we were obliged to be content with a sort of canvass awning rather than a tent, only a portion of our usual habitation being forthcoming at night, and to make a scanty meal of tea and hastily-kneaded cakes of flour.

The servants who had accompanied us from the plains looked in these emergencies the very images of despair; they were completely at fault, knowing not what to do in so unaccustomed a difficulty, and feeling perfectly incapacitated from the effects of the frost, which seemed to shoot bolts of ice into their hearts, and to freeze the very current in their veins. It was impossible not to sympathize with them in their distress, as we lay upon the cold ground, and recollected how active these men had been during the burning-hot winds, which peeled the skins from our faces, and obliged us to take shelter under the leather aprons of our buggies from its scorching blasts, whilst respiration seemed to be on the very eve of suspension. If we found the cold difficult to endure, how much more sensibly must it affect people who, habituated to heat which affords to Europeans very lively notion of a dominion which must not be named "to ears polite," bask delightedly in the beams of a sun which heats the earth like a furnace, and to whom in the most sultry weather a fire never appears to be unacceptable.

Drawn by S. Prout. Sketched by Capt. H. Elliot, R.N. Engraved by W. Floyd.

# VIEW ON A RIVER NEAR CANTON.

*PRISE D'UNE RIVIÈRE PRÈS DE CANTON.* *ANSICHT VON EINEM FLUSSE IN DER NÄHE VON CANTON GENOMMEN.*

## A VIEW ON A SMALL RIVER NEAR CANTON.

THE view represented in the accompanying plate, which occurs upon one of the tributary streams of the Tigris, near Canton, presents a very accurate specimen of the scenery to be found along the banks of the Chinese rivers. The houses upon either side are inhabited by artisans, the most ingenious and industrious of their race. The curious methods by which these people contrive to gain a subsistence afford great amusement to the stranger, who views with astonishment the persevering labours and extraordinary devices employed by a redundant population to obtain the means of existence.

It will be seen by the accompanying plate, that the banks of the Chinese rivers are low, and that their interest is derived solely from the luxuriance of the cultivation, the neatness of the clustering cottages overhung by the graceful bamboo, and the vivid tints of the flowers and the foliage. The landscape is at intervals diversified by high grounds in the distance, but these are frequently of a cheerless appearance, being bare and of a sterile aspect, affording a strong and disagreeable contrast to the excessive fertility of the plains. Rice plantations are very frequent on the banks of the rivers; the sugar-cane is also extensively cultivated; amongst the vegetable curiosities are the pith plants, from which the Chinese manufacture the paper so closely resembling velvet, commonly used for drawings; and the *conchorus*, from which the fine grass cloth is made, a texture nearly as beautiful and far more durable than French cambric, both of which, there is every reason to believe, might be brought to flourish in a European soil. One of the principal objects of attraction, and one also of frequent recurrence in the neighbourhood of Canton, is the *duck-boat*, in which the keeper and breeder of the ducks, with his family, take up their residence, inhabiting huts or cabins erected upon the deck, while the feathered tribes are accommodated in the hold below. These boats shift their stations continually in search of places in which the ducks may find the most abundant supply of food, and are most frequently to be seen in the neighbourhood of the rice-fields, from which, after the grain has been cut, a plentiful harvest remains for broad-billed birds, these animals growing fat amid the stubble. When the boat is moored to some convenient spot, it is connected to the shore by means of a plank, along which the ducks take their waddling march, making straight for the places offering the best prospect of indulging their voracious appetites. They do not, however, quit their floating habitation until they hear the accustomed whistle. After their keepers suppose that they have had sufficient time to feed, a second whistle warns them to return. Knowing the danger of delay, they instantly make the best of their way home; the first bird is received with caresses, and even rewarded by an additional feed, while the unfortunate last in the race is punished with a whipping. This expedient effectually prevents all loitering upon the road, and almost incredible efforts

are made by the rear-guard to exchange their situation with the van of the army,—many endeavour to fly over the backs of their comrades, and all evince the greatest anxiety to escape the inevitable doom attendant on the laggard. The floating habitations of the river are usually kept very neatly, and the cleanliness which prevails gives a cheerful air to the ragged families crowded in such narrow space, and, in despite of their extreme poverty, they appear to be happy and contented. There is something, however, exceedingly disgusting in the aspect of the articles exhibited for sale as human food—cats, dogs, rats, &c., appearing with more legitimate subjects for the table.

To judge from a very interesting work lately published,* the merits of Chinese gardening have been a good deal overrated. Mr. Bennett assures us, that the boasted Fa-tee gardens, which are situated near Canton on the opposite bank of the river, do not by any means equal the least distinguished of our provincial nursery grounds; yet the splendour of the Chinese flowers is not to be surpassed, and infinite varieties might be obtained by a little attention to their cultivation. The Chinese appear to be more anxious to produce objects of curiosity than of interest; their dwarf trees, therefore, form the principal attraction of their gardens. These plants afford perfect, though Lilliputian specimens of the monarchs of the forests; and elms, bamboos, and other umbrageous trees, apparently of ancient growth, and having all the characteristics of the largest species, may be seen only a few inches in height, and springing out of the smallest pots. The process by which this result is obtained is not very difficult. A young and healthy branch is, in the first instance, taken from a large tree; the bark is stripped off, and its place supplied by a mixture of clay and chopped straw. When the roots appear, they are cut off and transplanted; the shoots which they throw out are trained in a particular manner, and both these and the roots kept so closely clipped and confined, that their growth is effectually checked, various methods being employed to produce this effect. An appearance of age is given to the trunk by boring holes in it, and smearing it over with sugar. The ants speedily find their way to the tempting food; and when they have completed their depredations, the tree seems to have survived a hundred storms. It is necessary to repeat the clipping and cutting at intervals, in order to keep down the luxuriance of nature; and perhaps the most curious of these productions are the dwarf orange trees, which appear laden with fruit of the most diminutive size. The Chinese appear to take the greatest delight in raising wonder, by the untiring patience with which they overcome difficulties, which to less persevering people would amount to impossibilities. Their dwarf trees, their ivory balls, and many other varieties of the same nature, are rather curious than useful; but they frequently exercise the same skill and patience to more profitable purposes, in the improvement of articles of general utility. The splendour of the Chinese colours excites universal admiration; and it is a curious fact, that although they are not able to manufacture the original pigment so well as it is made in Europe, and therefore import their best paints; yet by washing each colour in a hundred waters, and submitting to other toilsome expedients, they succeed in producing that matchless brilliance

* Wanderings in New South Wales, Batavia, Pedir Coast, Singapore, and China. By George Bennett, Esq.

Drawn by S.Prout. Sketched by Capt. H. Elliot, R.N. Engraved by E. Challis.

EXCAVATED TEMPLE OF KYLAS.-CAVES OF ELLORA.

TEMPLE DÉTERRÉ À KYLAS.-CAVEAUX D'ELLORA. AUSGEHAUENER TEMPEL VON KYLAS.-HÖHLEN VON ELLORA.

FISHER, SON, & Co. LONDON.

of hue which is so vainly sought after at home. The desire to obtain this gorgeousness of artificial colouring was doubtless suggested by the wish to imitate the superb tints in the plumage of the birds, and the petals of the flowers, which render the natural productions of China the most magnificent in the world. It is only lately that the testimony of eye-witnesses has proved the existence of that splendid variety of golden carp, which was supposed to have owed the greater portion of its beauty to the fancy of the delineator, but which is to be found in the lakes of southern China. Ponds of gold and silver fish are the common ornaments of great men's gardens; they are covered after sunset with a gauze frame, to protect them from the various enemies seeking their destruction under the shadow of the night, though, notwithstanding the care which is taken for their preservation, they sometimes become the prey of the kingfisher.

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## EXCAVATED TEMPLE OF KYLAS—CAVES OF ELLORA.

Amongst the numerous astonishing works of art left to excite the surprise and admiration of posterity, the Temple of Kylas, which has been justly termed the paradise of the gods, must be considered the most extraordinary, even in a land of wonders. It forms one of the numerous excavations of the far-famed Ellora. This mountain-range, beautiful in itself, watered by a fine stream, which descends in broad cascades from ledge to ledge of the rugged eminences, is wrought into temples and palaces, partly subterranean, and partly isolated, formed of the living rock, and decked with a redundance of ornament, which utterly defies description. Kylas is the finest and most perfect of the excavated temples of Ellora; the approach to it is more beautiful, and it is more highly-finished, than those in its neighbourhood. The central building, of which a representation is given in the plate, rises in the midst of a wide area, all scooped and cut from the solid rock. From the hill-side it exhibits a very fine front. A splendid gateway is flanked on either side by towering battlemented heights covered with sculpture, and containing many apartments. Over the portal, which is exceedingly lofty, there is a balcony, which is supposed to be intended for a music gallery, (Nobat Khana.) The passage through this gateway is richly adorned with sculpture, in which the eight-armed goddess Bhawani appears: it leads into a vast area, cut down through the hill, as represented in the annexed engraving, and in the centre of which stands the Temple, a structure raising mingled emotions of amazement, pleasure, and reverential awe. Every part of it is richly and elaborately carved, with a profusion of ornament, and a minuteness of finish of which it would be vain to attempt to convey the most distant idea. Every portion of the exterior and interior, which comprises several stories, and the roof likewise, is carved into columns, pilastres, friezes, and pediments, embellished with the representation of men and animals, singly or in groups, and

accompanied with all the attributes which have rendered the Hindoo pantheon the most populous asssemblage of the kind. The temple, which is excavated from the upper regions of the rock, and, as we have before stated, stands alone, is connected with the gateway by a bridge or platform, also cut out of the solid rock; the surrounding galleries or colonnades are separated from the main building by a distance of one hundred and fifty feet. The central fane rears its proud crest to the height of a hundred feet, being one immense block of isolated excavation, upwards of five hundred feet in circumference, containing many splendid apartments, and furnished with windows, doorways, and staircases. Beyond, and forming the boundary of the court which surrounds it, are three magnificent galleries supported upon pillars, and containing stories of the Hindoo mythology, represented in compartments of the stone scarping, in which forty-two gigantic figures of gods and goddesses appear. This superb piazza is eleven feet broad, and in some places fourteen in height, but the elevation varies, and it is not quite complete. Part of the south side of the area is occupied by chambers, all richly and lavishly embellished, one of which contains groups of female figures, so exquisitely sculptured, that even Grecian art has scarcely surpassed the beauty of the workmanship. In the court are the remnants of colossal elephants; there is also an obelisk, nearly entire; and the splendid square temple of the bull Nundi, forming a part of the pagoda, which fills up the central space, may be seen from the spot in which the drawing was taken. Pen and pencil, however accurate and vivid, can afford very ineffectual aid in a task so utterly beyond their powers. The excess and variety of the objects which present themselves to the bewildered gazer's eye, as he enters upon this enchanted ground, actually become painful, until the tumultous sensations they arouse in the mind subside, and calm contemplation succeeds astonishment, awe, and delighted wonder. The popular belief amongst the natives, that these singularly beautiful works owe their origin to preternatural power, appears to be too justly founded to be contested; for, with all the light of knowledge possesed by people of the highest intellectual attainments, it is difficult to take a more sober view of a scene, which seems so far to surpass the feeble powers of man. Conjecture is completely baffled in its endeavours to trace these mighty works to their founders. Though still frequented by a few fakeers, they are not held in any reverential esteem by the Hindoo population. Their sacred character has been utterly lost in the lapse of ages, and it can only be said that those by whom such gigantic undertakings were projected, must have been a highly intellectual and imaginative people, possessed of vast resources, and living in times of perfect security and peace. The rock from which the temples of Ellora are wrought, is hard red granite, and from every peak and pinnacle of the excavated mountain, the eye roams over scenes of romantic beauty.

T. Allom. DRAWN FROM NATURE BY G.F. WHITE, ESQ. H. Adlard.

THE VILLAGE OF KHANDOO, HIMALAYA MOUNTAINS.

FISHER, SON & Co. LONDON & PARIS.

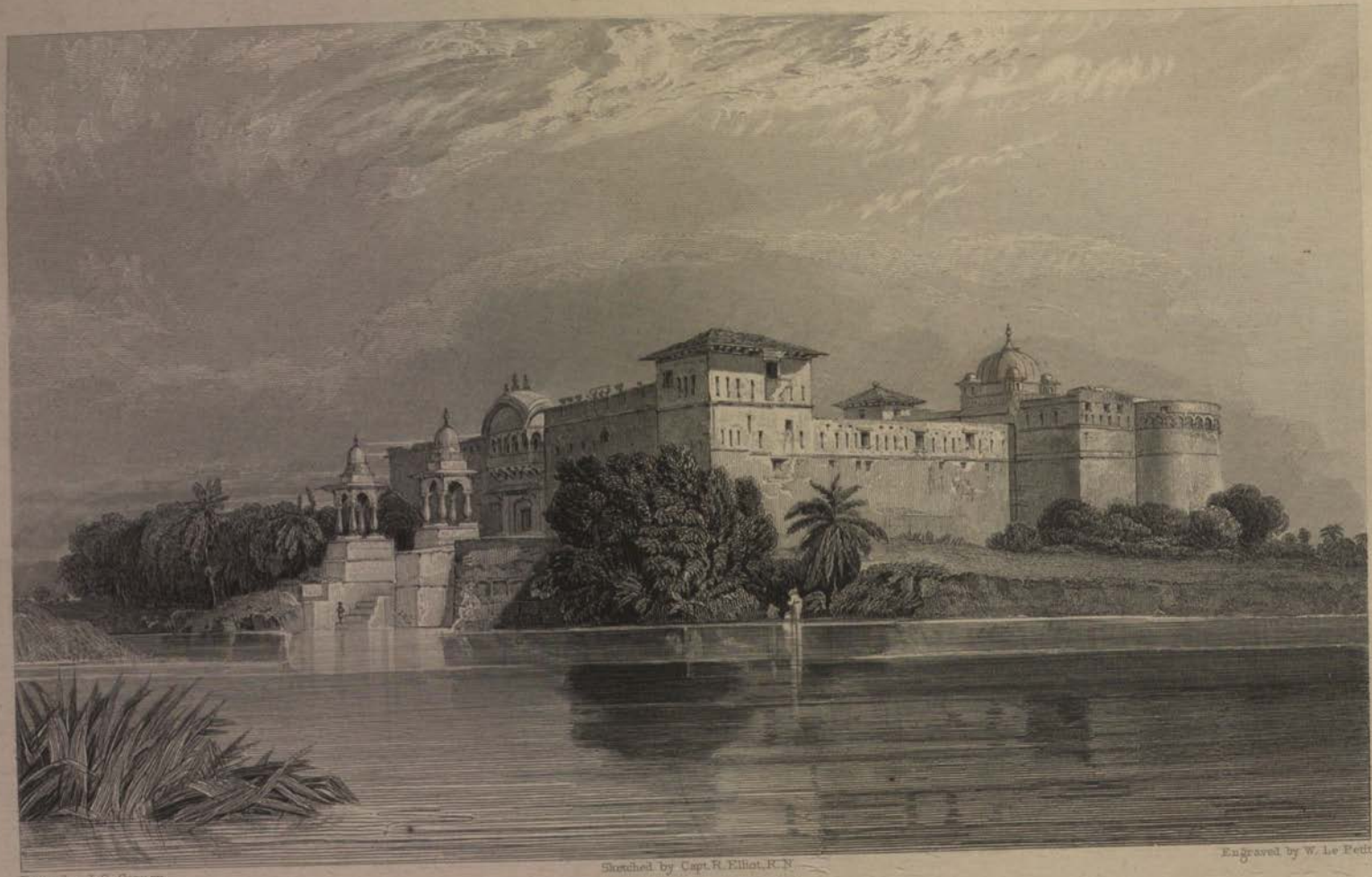
## VILLAGE OF KHANDOO, ON THE ASCENT TO THE CHOOR.

DURING our travels we had frequently obtained glimpses of the Choor mountain, and we were now approaching it in earnest: it is the most lofty eminence belonging to the secondary Himalaya, running south of the great snowy range, and, from whatever point it may be seen, it forms a grand and prominent object, towering majestically amid a host of satellites. Marching from the south-east, we came to the village of Khandoo, which occupies ground about nine thousand feet above the level of the sea. The principal building in this village, a religious edifice, occupying the right in the accompanying engraving, differs little in character from the generality of temples dedicated to the numerous deities of the Himalaya. It is rather more lofty than the rest of the houses; the cornices are decorated with a fringe of wooden bobbins, and the timber employed in its construction is rather elaborately carved. Generally it is not difficult for European travellers in want of such accommodation to obtain a lodging in the outer vestibule of a temple, but in some places the villagers will not permit these holy shrines to be thus desecrated. The religious worship chiefly consists in offerings of flowers, sweetmeats, and grain upon the altars, with occasional dancing, when the gods are dragged forth for adoration.

We were now in the haunts of several species of deer, which are never found below six thousand feet, and generally range considerably higher; these agile and beautiful animals are often to be seen dashing at full speed down the sides of some steep precipice, which few could even look over without feeling dizzy, and their appearance in such situations tends greatly to heighten the effect of the scene. They are found in the greatest abundance in almost inaccessible places, far into the interior, where "hill on hill, and alps on alps arise." We have not met with any tigers in our travels; this monarch of the plains seldom mounts to any great elevation, and is only occasionally to be seen at the height of eight thousand feet. Tigers are sufficiently plentiful at the bases of the hills, and parties are continually setting forward from the Dhoon in pursuit of this royal game. It is only in something like a level or open country that they can be encountered in a sportsmanlike manner, urged to the spirit-stirring charge which they frequently make in so gallant a style. In stealing along the sides of a mountain, or plunging into the pine forests, the tiger can only be killed ingloriously, and usually falls a victim to some concealed adversary. The leopard, and other mountain cats, are very common in the inferior ranges of the hills, and the hyæna is also very frequently to be found; but the great potentate of the Himalaya forests and fastnesses is the bear. This monster attains a great size, and would be very formidable, were he as bold as he is savage: the usual colour is black, but specimens are found in some parts of the country of a much lighter colour, and in the alpine districts a pure white: the common kind make their dens in the deepest and most sequestered dells, shunning the

day, and haunting spots of such profound gloom, that it would seem as if the sun's beam had never enlivened their solitudes. We did not see the wolf in the hills: the jackal goes up as high as seven thousand feet, and the family appears to be gradually mounting, as, according to the best accounts, they were never seen formerly beyond two, or, at most, three thousand feet above the level of the sea. Wild hogs are very plentiful in the hills, being found at very high elevations, but, to the great horror of the pig-stickers, men who were wont to ride at the brindled monster spear in hand, they can only be slain by what is contemptuously termed a pot-shot, that is, they are merely killed for the sake of the pork. Elks of enormous size are occupants of the rocky fastnesses of the Himalaya, but, numerous as are the different specimens of deer which the traveller sees in his journeys through these mountains, there are many with which he only becomes acquainted by means of the skins brought to the Rampore fair for sale or barter. These belong to the shyest of the race, which must be sought in remote haunts by the patient and persevering native hunters.

In pursuing game in the mountains, it is especially necessary to guard against promiscuous shooting; and the sportsman should decide, before starting, whether he will try for furred or feathered game, for, should he attack birds and deer indiscriminately, he will not have much success with either; both require considerable caution, the ground being so favourable for their escape. The cher, one of the varieties of pheasant most in request, does not descend lower than seven or eight thousand feet above the level of the sea, and is generally found on the summits of the most naked mountains, avoiding those which are thickly clothed with forest trees or brushwood: early in the morning, or late in the evening, they are invariably at feed on the crest of the hills, and during the heat of the day hide in the grass under projecting crags. They are decidedly less numerous than any of the other mountain pheasants, and the excitement of a trudge after these beautiful birds is, to a true sportsman, considerably augmented by their comparative rarity. Another beautiful variety frequent the most shady and secluded dells, sheltered by overhanging rocks festooned with ivy and creepers, and diversified by clumps of holly and wild cherry; here and there an open space of greensward, a few yards in circumference, surrounded by patches of wild rose, scenting the fairy dell with their delicious perfume. A little silvery stream bubbles from the rocks above, and trickles over the elastic turf, its murmuring course defined by a belt of violets and cowslips, whilst ferns of every variety are dancing gracefully in the breeze, and dipping their feathered heads in the tiny wave as it sparkles on its way.



Drawn by J.S. Cotman

Sketched by Capt.R.Elliot,R.N

Engraved by W. Le Petit

# PERAWA.—MALWA.

PERAWA.—MALWA

PERAWA.—MALWA

FISHER, SON & Co LONDON

# PERAWA.

THE province of Malwa has been less visited and described by the traveller and the historian than any other part of India. Sir John Malcolm, in his memoir of the Central Provinces, tells us that its annals are still involved in darkness and fable; and the short and meagre notices which have hitherto appeared concerning the towns and cities of its districts, afford very unsatisfactory information respecting its present condition. Perawa is an irregular and meanly-built town, about seventy miles distant to the north of Oojein, the capital of the province; it is a place of no importance, surrounded by a decayed wall of mud and brick-work, so weak and dilapidated as scarcely to oppose a barrier to the incursions of cattle. The principal building is an old stone fort, represented in the accompanying engraving, which, though not boasting much architectural splendour, is in the highest degree picturesque, and affords a very fair specimen of the edifices of the same nature continually encountered in the wildest and most remote places of India. The style of this fortress is partly Mohammedan and partly Hindoo; the ghaut, with its open pavilions to the left of the plate, affording a pleasing contrast to the bastioned walls of the citadel; it leads to a gateway, which, though it will not bear any comparison to the noble entrances of many of the places of arms in India, is not destitute of architectural beauty.

The unsettled state of provinces continually at war with each other, and exposed to the incursions of military free-booters of every description, rendered these fortresses of great importance to princes and rulers, frequently compelled to take shelter within their walls, and to defend them against an armed force. Many were strong enough to resist the ineffective weapons of native warfare, but, with the exception of Gwalior, Bhurtpore, and a few other strongly fortified places, few could withstand the power of European ordnance: the princes of Malwa, however inclined to turbulence, are held in subjection by the military force stationed at Mhow, and it is not likely that the fort of Perawa will ever reassume its warlike character.

Malwa is a very fruitful province; its soil consists principally of a black vegetable mould, which in the rainy season becomes so soft as to render travelling hardly practicable; on drying, it cracks in all directions, and the fissures in many parts of the roadside are so wide and deep, that the traveller quitting the beaten track is exposed to some peril, for a horse, getting his foot into one of these fissures, endangers his own limbs and the life of his ride. A large quantity of grain of various kinds is raised by the husbandmen, together with the sugar-cane, tobacco, cotton, linseed, garlic, turmeric, and ginger. The quantity of rain which falls in ordinary seasons is so considerable, and the ground so retentive of moisture, that wells are not resorted to for the purpose of irrigation; thus a great portion of the labour necessary in other parts of Hindostan is saved. But this advantage is counterbalanced by the greater severity of suffering, upon

a failure of the periodical rains; for the husbandman, accustomed to depend upon the spontaneous bounty of Heaven, is with difficulty brought to undertake the unusual labour of watering his fields, especially as it must be preceded by that of digging the wells.

Malwa is celebrated for its grapes; during the rainy season the vines produce a second crop, which is, however, acidulous, and inferior in flavour to the first; the quantity reared is so great as to supply the bazaars of Indore: the other fruits are, the mango, guava, plantain, melon and water-melon, several varieties of orange and lime trees, from which the natives make a very refreshing sherbet, and, as a rarity, in a few gardens, the *casica papyra*. Indigo and the morinda citrifolia, a red-dye plant, is cultivated in small quantities; but the most celebrated product of Malwa is its opium, which is held in particular estimation by the Chinese, who assert that it contains two-sevenths more of pure opium than an equal quantity of the Patna and Benares drug. The poppy, which is sown in November or December, flowers in February; and the opium is extracted in March or April, sooner or later, according to the time of sowing. The white kind yields a larger quantity than the red, but the quality is the same from both. When the flowers have fallen off, and the capsules assume a whitish colour, it is time to wound them. This is done by drawing an instrument with three teeth, at the distance of about half a line from each other, along the capsule, from top to bottom, so as to penetrate the skin. These wounds are made in the afternoon and evening, and the opium is gathered the next morning. The labourers begin at daybreak, and continue until noon. The wounds on each capsule are repeated for three succeeding days; and the whole of the field is completed, and the opium gathered, in fifteen. In a plentiful season, and good ground, from six to nine seers of opium may be obtained from a bigah of land: the seer is equal to two pounds, and the bigah to about a third part of an acre, but both vary in different provinces; in Malwa the seer is reckoned at eighty rupees weight, and the bigah at a hundred square cubits in measurement. In some districts the opium is adulterated with oil, to the amount of a third, or even half, of the whole mass: the practice is avowed, and the reason assigned is, to prevent the drug from drying; in adulterations that are secret, and considered fraudulent, the leaves of the poppy, dried and powdered, are added to the opium. In thinning a piece of ground under cultivation, the very young plants are used as potherbs; but when they attain to a foot and a half in height, their intoxicating quality renders them unfit for such a purpose.

Early in the thirteenth century, Malwa was either entirely conquered, or rendered tributary to the Patan sovereigns of Delhi; it was afterwards erected into an independent kingdom by the Afghauns, a tribe of the same race, who fixed their capital at Mandoo; but it did not long maintain its supremacy, becoming subject to the Moghuls, and continuing to be attached to that empire until the death of Aurungzebe. The Mahratta power then prevailed, and during a long series of years its possession was disputed by different chieftains, whose conflicts enabled others less formidable to invade, plunder, and assume almost regal sway over the villages which their armed

Drawn by W. Purser. Sketched by Capt R. Elliot, R.N. Engraved by W. Taylor.

# SARNÂT, A BOODH MONUMENT NEAR BENARES.

SARNÂT, MONUMENT BUDISTE PRÈS DE BENARÈS.

SARNAT, EIN BOODHU DENKMAHL BEI BENARES.

FISHER, SON & Co LONDON.

followers were strong enough to keep in subjection. A country so fitted for their production, was the birth-place of the Pindarries, which in the first instance consisted of bands of mercenary troops attached to the service of the Peishwa, and, after his withdrawal from the field, thrown upon the public for subsistence. The contributions which they levied in the neighbouring states rendered the occupation popular with idle depraved men of all castes and religions, who crowded to the banner of chieftains assuming the command. This force at length became so formidable, and its devastations so extensive, that the British government felt called upon to interfere. The Bengal army took the field against it, and, after some severe campaigns, succeeded in restoring, or rather giving, tranquillity to the central provinces of India, for, until the period in which Sir John Malcolm was sent to legislate in the disturbed districts, short truces had been the only intervals of peace which they had ever known.

## SARNAT, A BOODH MONUMENT NEAR BENARES.

Few things have been productive of more doubt and perplexity to the learned world than the remains of the round towers, all apparently springing from one common origin, which are found in different and remote parts of the globe. The extraordinary monument, of which a representation is given in the accompanying plate, is undoubtedly Boodhist: it stands near the European station of Secrole, about four miles distant from the city of Benares, and it is an object of great curiosity and interest to all antiquarian travellers. This tower is about a hundred and fifty feet in circumference, and its remains are above a hundred feet in height; it is very solidly constructed, the lower part having a casing of large blocks of stone neatly joined together, well polished, and decorated near the base with a broad belt carved with flowers.

By some persons it is supposed that the upper portion is the addition of a later period; it is built of brick, the casing of stone (if it ever existed) has disappeared altogether, and the ruinous state of the summit affords no clue to its original conformation. It is, however, imagined to have been of a pyramidal or globular shape, the forms of these holy places being generally similar to the gigantic mounds which in ancient times were raised over the ashes of the dead. In fact, the temples of the Boodhists are usually tombs, or buildings which commemorate the actions of men. There is no all-pervading influence in their deity, who is supposed to maintain a quiescent state, untroubled by the government of the world, and wholly unconcerned about the affairs of men. The followers of Boodh imagine, that although their god takes very little interest in the good or evil actions of his creatures, which are rewarded and punished in this world, prosperity being the universal consequence of virtue, and misfortune the constant attendant upon vice; that sanctity of a very superior order, extraordinary acts of self-denial, and the good wrought by the reformation of their brethren, secures

to the devotee rigidly performing these and other duties, the power of working miracles, and even after death a certain degree of those godlike attributes which may be employed to influence the destinies of mankind. The religious worship of the Boodhists is duly paid to these saints and prophets, and the time-defying towers affording such conclusive proof of the wide dissemination of their doctrines, which are found in opposite quarters of the globe, are said to contain either the bodies, or some relic, a tooth, or the hair, of these holy persons.

It is a very extraordinary fact, that although the Boodhist and the Brahminical religions are strongly opposed to each other, the followers of the latter believing Boodh to be an avatar of Vishnu, incarnated for the purpose of leading mankind into error, and only admitting him into their temples under that character, that the sacred edifices of the two hostile sects are found in juxta-position with each other, as at Ellora and Elephanta; and that there is a pagoda in the close vicinity of Sarnat, which is esteemed by the Brahmins to stand upon ground more highly blessed than any other in the neighbourhood of the holy city of Benares.

The foundations of a very large building are to be traced at about the distance of two hundred yards from the tower, and it is supposed that at this place the priests belonging to the adjacent temple had a religious establishment, it being their custom to assemble in bodies in the neighbourhood of the temple dedicated to the objects of their religious worship. These remains, some forty or fifty years ago, attracted the attention of several scientific gentlemen, at that time residents in the European cantonments of Seerole, and they commenced an active research by digging in many places around. Their labours were at length rewarded by the discovery of several excavations filled with an immense number of flat tiles, having representations of Boodh modelled upon them in wax. It is said,—by the authority of a gentleman to whose taste and talents the European world is indebted for information relative to India of the most interesting nature,—that there were actually cart-loads of these images found in the excavations before mentioned; many were deposited in the museums and collections of private individuals, but whether they were ever made the subject of a descriptive account seems doubtful, there being at least no public document of the kind.

The silver and marble images, now so constantly seen in the curiosity-shops of London, seated, with hands folded over their knees, composed features, and attitudes of deep repose, have familiarized a great number of persons with the objects of Boodhist worship. Though the posture is somewhat varied by the figure being represented standing, it is always calm and meditative, and, being the semblances of men, these images are invariably shaped in strict accordance with the human form. There are none of the fantastic devices intended to convey ideas of the superior bodily and intellectual powers of the gods, which have created the monstrosities of the Hindoo pantheon; no triple-headed or quadruple-armed chimeras, with the feet of beasts and the wings of griffins, with which the Brahminical temples are so profusely decorated.

There cannot be any religion so unimaginative as that of the Boodhists; their notions of eternal bliss are confined to the absence of all care and pain; they have

Drawn by W. Fraser. Sketched by Capt. R. Elliot, R.N. Engraved by W. Miller.

# TOMB OF HUMAIOON, — DELHI.

"TOMBEAU DE HUMAIOON.—DELHI" "DAS GRABMAHL DES HUMAIOON,—DELHI"

FISHER, SON & CO. LONDON

figured to themselves a supreme being slumbering over the busy world, and even the sources of good and evil; virtue and vice have not inspired their sluggish souls with those lively images which naturally arise in the mind at the contemplation of their effect upon the happiness of man.

There is a Boodhist temple at Gya, a place also remarkable for being a favourite seat of the religious worship of the Brahmins; it is in better preservation, and more highly ornamented, than the monument of Sarnat, of which, however, the carved work has considerable claims to notice. The figure of Boodh appears upon a peculiar kind of medallion richly enwreathed with leaves and flowers, and there are the remains of eight projections, each having a niche in the centre, and each protruding about eight inches beyond the solid mass; three of them are shown in the engraving, but the ornaments of the remainder of this remarkable structure, if it possessed any, have been swept away by the remorseless hand of time.

## HUMAIOON'S TOMB.

THE mausoleum of a prince, not more celebrated for his misfortunes than his virtues, forms one of the most perfect edifices that are still to be found amid the ruins of old Delhi. The tomb of Humaioon is situated at about five miles distance from the southern or Agra gate; it is a noble pile of granite, inlaid with white marble, less florid and of a simpler style of architecture than that of his more celebrated son at Secundra. The basement is a terrace, two hundred feet square, raised upon cloisters, and having a wide flight of steps on each side; the central building is also square, containing one large circular hall, with smaller apartments at the angles, the whole being crowned with a marble dome, and the pediments of four handsome gateways. According to the Asiatic custom, the body of the emperor is interred in a sepulchre upon the basement floor. The sarcophagus, which is small, of white marble, raised at a small elevation from the pavement, is placed immediately over the body, in the centre of the circular hall before mentioned. The interior exhibits the remains of rich decorations of gilding and enamel, and tassels of gold formerly depended from the roof; these, however, became a prey to the devastating propensities of the Jauts, who amused themselves by firing their match-locks at them; the marks of the bullets are distinctly to be traced in the dome and other parts of this superb edifice. Several members belonging to Humaioon's family lie entombed beneath the chambers at the angles, having sarcophagi on the upper floor; these are beautifully carved in white marble, and the whole is simple, chaste, and of a noble plainness.

The mausoleum stood in the centre of a large garden, surrounded by a battlemented wall, cloistered on the inside, flanked by towers, and having four gateways. This garden, with its stately groves, its terraces, and fountains, is now a wilderness: by the

aid of the only spring of water which has not dried up, some poor families who live in the outbuildings of the tomb, cultivate a little grain for their subsistence, but sand has encroached upon the pastures; and, from the terrace above, the view is over desolated plains, covered with ruins, and bounded by a range of hills equally bleak and barren.

The tomb of Humaioon is seen to the left of the plate, with all that is still entire of its surrounding walls: the foreground affords a faithful portraiture of the rugged soil, cumbered with fragments of temples, towers, and palaces, which now marks the site of old Delhi. In the distance to the right, gateways and other dome-crowned tombs appear, intermingled with a scanty foliage of shrubs, one solitary palm rearing its head over the prostrate ruins.

The history of Humaioon is full of romantic and chivalric incident. In the early part of his life he became the sworn knight of one of the princesses of Rajasthan, who, according to the custom of her country, secured the sword of the prince in her service by the gift of a bracelet. The *Rakhi bund Bhae,* or bracelet-bound brother, feels himself called upon to espouse the cause of the lady from whom he has received the gift, and to defend her against all her enemies whenever she shall demand his assistance. The princess Kurnivati, closely besieged at Cheetore, sent to Humaioon, then prosecuting a vigorous campaign in Bengal; he instantly obeyed the summons, and, though too late to save, evinced his fidelity by avenging the fall of the city. Kurnivati, at the head of thirteen thousand females, had shut herself up in a cavern filled with combustible materials, and perished rather than submit to the conqueror; the flower of Rajasthan had fallen in the defence of Cheetore, and Humaioon only came in time to wrest the sword from the victor, whom he defeated in a battle fought without the walls. The affairs of his own kingdom soon occupied all his attention; he was engaged in numerous wars, with ambitious aspirants to the throne, and, after many vicissitudes of fortune, the star of Shere Khan prevailed, and he was driven to seek a refuge in Persia. It is said, that as the Orientals scrupulously observe the flights of birds, and imagine that the fortunes of men may be deduced from them, the attendants of the fugitive prince drew a favourable augury from the appearance of an eagle, which, when Humaioon, fatigued with his journey, had flung himself on the bare earth to snatch a short repose, hovered over his head, affording a shelter from the sun by its extended wings. This was esteemed a happy omen, and his companions predicted that he would be restored to his kingdom, and reign over it with greater glory than before.

Upon his arrival in Persia, the ease and courtesy of Humaioon's manners, the manliness of his spirit, and the ready grace with which he extricated himself from embarrassing situations, secured him many friends. He was received in the first interview with the monarch, to whom he had fled, in a garden. Either by accident or design, the only seat which happened to be upon the spot was not large enough to accommodate more than one person. Perplexed and mortified by an incident which might oblige him to acknowledge his inferiority, Humaioon paused for a moment, but instantly recovering his presence of mind, he invited the Persian prince to sit, and placing

himself on the left hand, which is the post of honour in the East, formed a seat by resting his bow against the sopha, thus avoiding the disgrace of standing in the presence of the king whose aid he came to implore. The Persian monarch, it is said, was struck by the dignity of mind which the fugitive displayed in this incident, and treated him in a manner becoming his rank. Humaioon, we are told, was greatly indebted both to the hospitality of the king of Persia, and the aid which he afforded him in the recovery of his throne; he returned the obligation by giving great encouragement to the Kuzzil-bashes, whose favour at court inclined many to suppose that he belonged to the Sheeah sect of Mahommedans. Ferishta, however, asserts that he was a Soonnee of the Hunesy persuasion, though there are great doubts whether he could be considered very orthodox by true believers. After his return from exile, Humaioon, contrary to the former policy displayed by the Moghul emperors, attached himself to the Rajpoots, promoting many to high offices. It is said that he carried his complaisance so far as to mingle with these idolaters in their temples, and assist at their ceremonies,—acts, which, as it may be supposed, brought great scandal upon his religious principles, and even laid him under the imputation of worshipping the sun.

Different accounts are given of the mode of his death, which took place in 1556, within a year after his final restoration to the throne: according to some writers, he fell from the walls of his own tomb, the rod with which he was measuring the different portions breaking as he leaned upon it, and precipitating him to the foundation; but Ferishta, who is the better authority of the two, gives another version of the story. He tells us, that while Humaioon was in the act of descending the steps leading from a terrace, the Muezzin announced the hour of prayer. The king, according to custom, stood still, and repeated the creed of Islam, sitting down at its conclusion on the second step, until the criers had ended. When about to rise, he assisted himself with a staff, which slipping along the marble pavement, his body was overbalanced and fell headlong to the ground. He was taken up insensible, and, after languishing a few days, rendered up his spirit to his Creator.

Humaioon is described to have been handsome in his person, and finely formed, mild and benevolent almost to a fault, since his enemies took advantage of the clemency of his disposition. He was highly accomplished, according to the notions of his day, taking great delight in the study of astronomy and geography, and in the society of learned men; specimens of his compositions are extant, which prove him to be no mean poet, but he was unfortunately addicted to the use of opium, and the fine qualities of his mind were sometimes obscured by the effects of this debasing habit. He died at the age of fifty-one, and is indebted to his son Akbar for the beautiful mausoleum which rises above his ashes.

## VIEW NEAR DEOBUN.

The traveller in the Himalaya must accustom himself to the most dangerous and slippery bridges imaginable: habituated from their infancy to the sight of the steepest precipices in the world, the mountaineers are indifferent to circumstances which produce giddiness in the heads of those who have hitherto traversed comparatively level ground. Strange to say, the cattle of the mountains, guided by some extraordinary instinct, can make their way in safety over the frail and crazy bridges which at some places span rapid streams, and at others are thrown across deep ravines. Morning and evening the flocks and herds may be seen passing these narrow footways, and, accustomed to this mode of transit, they will cross on their way home, or to their distant pastures, without any human being to direct them. There can, however, be no doubt that the difficulties of communication between the inhabitants of neighbouring hills must often be very severely felt, and that to this cause the low intellectual state of the mountaineers of the Himalaya may in a great measure be attributed.

Living in isolated circles, apart from each other, the hill-people can acquire little or nothing from an interchange of ideas, and grovel on through life without a single attempt to improve their condition, or to increase the facilities of access with the neighbouring districts. The materials being close at hand, safe and commodious bridges might be constructed in all parts of the hills; but with very inadequate tools, and no conception of the extent of the advantages to be derived from improvements of the kind, it can scarcely be expected that the natives, accustomed to live as their fathers had done before them, should, without the example and assistance of strangers, attempt undertakings which belong to a higher degree of knowledge, and a more advanced state of civilization. It is, perhaps, only in periods of famine and pestilence that they feel the miseries of their situation—the impossibility of obtaining assistance from those poor neighbours, who would willingly accord it if they possessed the means; and the scanty population being kept down by dreadful mortality, which sometimes sweeps away the inhabitants of a whole village at once, and by the wretched customs and marriage laws which have been universally adopted, it can scarcely be expected that any improvement should emanate from the natives themselves.

At present the number of Europeans who seek health or amusement in these hills is too small to effect much in the way of example, except in the immediate vicinity of the stations which they have established. The tourists, who, considering the sum total of visitors, may be called numerous, cannot fail to requite the services of the simple mountaineers, whom they employ on their line of march, with practical lessons of greater value than the wages which they pay; but it may be doubted whether they take a sufficiently strong interest in the welfare of these poor people. It requires a very philanthropic spirit to induce men, in search of their own gratification, to pause upon

VIEW NEAR DEORUN.

Drawn by T. C. Boys. Sketched by Capt. R. Elliot, R.N. Engraved by W. J. Cooke.

# JAHARA BAUG. — AGRA.

JAHARA BAUG. AGRA.

JAHARA BAUG. AGRA.

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the road, for the purpose of imparting useful knowledge, to distribute tools, and teach the method of their employment—labours which might not be immediately rewarded by success, or properly appreciated by those who are to benefit from them, but which nevertheless should be persevered in as a duty which the intelligent man owes to his less fortunate brother. Something, however, must be learned, even in our harum-scarum progress through the country—our incessant demands for supplies of all kinds, which, though at first reluctantly brought into the camps of those extraordinary bipeds, who must be possessed with some restless demon to wander thus far, are found to be more advantageously disposed of than if stored up for family use. At present an acquaintance with native opinion would not be very flattering to the European visitor, who, though he himself, in consequence of the kindness he has shown, may have obtained a high character with the mountaineers, consider him to be at least crazy, and, for want of any other motive sufficient to account for his travels, suppose that his own country must be the most desolate place in the world. The notions entertained respecting England are exceedingly diverting,—notions which can only be removed by ocular demonstration of their fallacy, that is, by a visit to the country, where, much to their astonishment, Asiatics find wealth and comfort beyond all their previous experience.

## JAHARA BAUG,—AGRA.

THE eastern bank of the river Jumna, at Agra, is adorned by a succession of beautiful gardens of great luxuriance and vast extent, where the orange, the citron, and the vine are the richest and fairest of fruit; where the air is refreshed by fountains, and where marble pavilions offer rest and repose to those who delight to revel in all the pomp of Oriental luxury. The Jahara Baug, or garden, is the name given to one of these delightful retreats; and in wandering through its stately avenues, the readers of the Arabian tales see the vivid picture realized, which imagination has painted, of the imperial pleasure-grounds on the banks of the Tigris, the scene of the adventures of Haroun Alraschid, with Noureddin Ali, and the fair Persian.

Nothing can be more enchanting than the view which is presented from the pavilion represented in the plate, erected on the extreme point of a small peninsula, and overhanging the river. The Jumna flows over a rocky bed; its bright, smooth, and sparkling sands are the haunt of the loveliest of the feathered tribes: small white herons, and delicate pink-plumaged birds, are seen dipping and hovering around; while the trees, obtruding into the stream, and flinging down their rich flowery garlands into the water, are tenanted with innumerable tribes of green pigeons, ring-necked paroquets, or yellow-breasted bayas.

On the opposite bank, one of the most beautiful cities in Hindostan spreads its architectural splendours in the richest profusion before the admiring gazer; the marble palace of Shah Jehan glitters on the very edge of the water; its terraces, turrets, and pinnacles reflected in the bright mirror which stretches itself below. In the back ground, the bastioned walls and massive gateways of the city appear crowned with the shining cupolas of the pearl mosque, and partially concealed by the shading foliage of the neem, the peepul, and the tamarind-tree; the long and beautiful perspective of tower, palace, ghaut, and embowering grove, closed by the tall minars and lofty dome of the Tâj Mahal.

Nothing short of a panoramic view can convey an adequate idea of the multiplicity of beautiful objects which rivet the gaze in this extensive and magnificent prospect, or the imposing effect which it produces when seen at the moment in which the rising sun bathes the whole scene in one bright flood of gold.

The bendings and turnings of the river afford, from flowery promontories similar to that represented in the plate, a perpetual succession of views; but from the minarets of Etemad-ud-Dowlah's tomb, situated in the immediate neighbourhood, the eye takes in the wide and richly varied prospect, many miles in extent, at a single glance. This building, which stands in the midst of a wilderness near the Jahara Baug, is by many esteemed the most chaste and beautiful specimen of architecture which the Moguls have bequeathed to the land of their adoption. It was erected by the celebrated Nour Mahal, over the remains of her father. The beautiful favourite, it is said, originally intended to construct the mausoleum raised to the memory of her beloved parent, of solid silver, but abandoned the design at the suggestion of a judicious friend, who assured her that marble would be more durable.

Compared with many of the sepulchral monuments of India, the tomb of Etemad-ud-Dowlah is small: it consists of one central hall, with octagonal apartments at the angles, surmounted by a dome, and four open minarets. The whole building is covered with a lattice of marble, adorned with flowers and foliage, forming a rich mosaic inlay of the most exquisite workmanship. Unfortunately, hitherto this beautiful mausoleum has not attracted the attention of the government; there are no funds appropriated to its repair, and it exhibits marks of decay, which, if not speedily arrested, will, in the course of a very few years, effect its utter desolation. The walls of the surrounding garden have been broken down; and the herbage, now spreading over the neglected parterres, afford a scanty pasturage to a few stray cows: we may hope, however, that the impending ruin may be averted by the influx of Europeans of wealth and influence, which the elevation of Agra into a seat of government will bring to its walls.

Drawn by W. Purser. Sketched by Capt. R. Elliot, R.N. Engraved by W. J. Cooke

# KING'S FORT.— BOORHANPORE.

LE FORT DU ROI.- BOORHANPORE

DIE FESTUNG "KING'S FORT" ZU BOORHANPORE.

FISHER, SON & Co LONDON

# KING'S FORT,—BOORHANPORE.

BOORHANPORE, in former times the capital of the province of Candeish, and the residence of the head of one of the Mohammedan powers established at an early period in the Deccan, is said to have been founded by a holy person of great pretensions, but of doubtful sanctity. Boorhan-ood-deen seems to have been one of those ambitious, subtle, and daring impostors, which Islamism has so often produced: he raised himself to great authority during his life-time, and since his death has been esteemed as a saint. His mausoleum at Rozah eclipses in splendour the imperial sepulchre of Aurungzebe, and far greater honours are paid to his memory. Lamps are still kept burning over the venerated dust, and his sarcophagus is canopied by a pall of green velvet—the sacred colour, which indicates that those who are permitted to use it, are either descendants of the prophet, or have performed the pilgrimage to Mecca. The precincts of the building are the abode of Moollahs and other pious men, who are in daily attendance at the tomb; and upon great occasions, large nobuts, or drums, which are kept in one of the antechambers for the purpose, are beaten by the faithful, who thus commemorate the virtues, real and supposed, of the successful adventurer, who assumed the character of a prophet.

Boorhanpore, when under Moslem rule, was a large and flourishing place; it is situated in latitude 21° 16′ north, and longitude 76° 18′ east, on the north bank of the Taptee river, which rises in the province of Gundwana, and, running westward nearly in a parallel line with the Nerbuddah, falls into the gulf of Cambay at Surat. This beautiful stream, which is fordable during the dry season, washes the walls of the picturesque ruins of the King's Fort, whose time-worn bastions and dilapidated ramparts are mirrored on the tranquil surface of its shining waters.

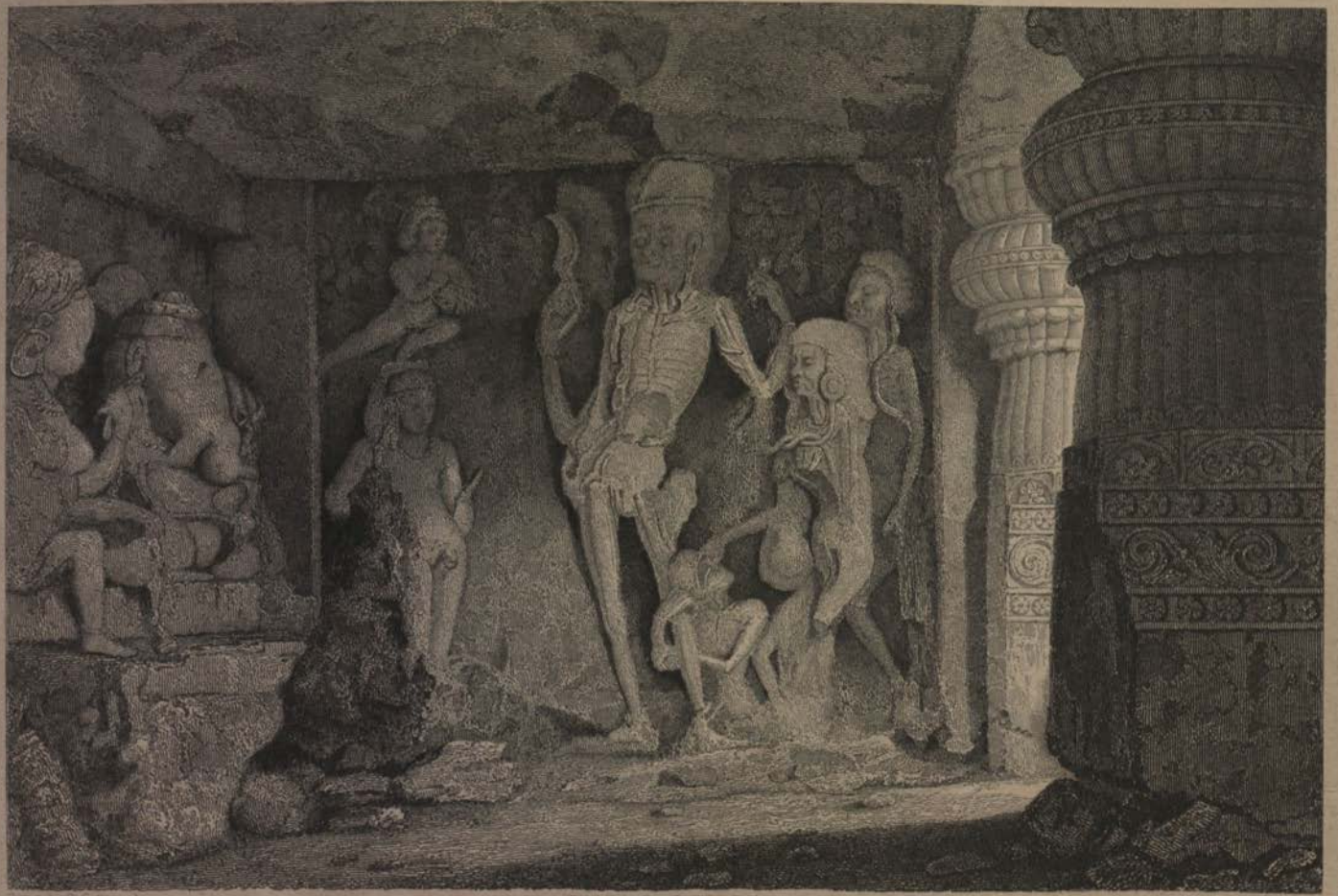
Vigorous even in its decay, though no longer formidable as a place of arms, the citadel of Boorhanpore, rising boldly from an elevated bank of the river, conveys to the spectator an idea of strength, which is not borne out upon a nearer inspection. Its vast tenantless courts are cumbered with huge fragments of ruins, and rank vegetation has found its way to the most secret recesses. The adjoining city is still populous, and considered to be one of the largest and best-built places in the Deccan. The greater number of the houses are of brick, handsomely ornamented, and a large proportion three stories in height; they are all covered with tiles, and, besides several streets wider and better paved than the generality of those to be found in Indian cities, there is a large chowk, or market-place, and an extensive thoroughfare called the Raj Bazar.

The remains of Mohammedan tombs and mosques in the neighbourhood show that Boorhanpore was once the capital of a Moslem state. Its principal building, the Jumma Musjid, also bears evidence of the faith of its former rulers; it is a handsome edifice, constructed of gray stone, and crowned with lofty minarets. The followers of

Boorhan, the reputed founder, are still very numerous; they constitute a peculiar sect of Mohammedans, now known by the denomination of Bohrah, who claim to be of Arabian origin, calling themselves Ishmeeliah, and deducing their religion from a disciple of Mohammed, who, in the age immediately succeeding that of the prophet, set up a creed of his own. It is said that they found their way into India through Guzerat, and it is certain that they still retain the characteristic features of the Arab countenance. They are a fine-looking set of people, and are distinguished from the rest of the inhabitants by a costume partaking of that worn in the country in which their ancestors are stated to have derived their extraction. They are men of active habits, and considerable wealth, acquired in mercantile pursuits. The best houses in the city are occupied by the Bohrahs, and they are celebrated all over this part of India for their attention to commerce, and the success with which it has been crowned.

After the decline of the Mohammedan empire in Hindostan, Boorhanpore and its adjacencies fell under Mahratta sway. It, and the neighbouring fortress of Asseerghur, which has been justly styled the key of the Deccan, were among the first conquests of those splendid campaigns which, under Lord Lake, the Duke of Wellington, and other well-known names in martial story, subdued the formidable power which had arisen upon the ruin of the Mohammedan states, and which threatened to involve the whole of India in unremitting and devastating war. The territories which still groan under Mahratta rule, show how cruel the fate of the peninsula would have been, had all its fair and fertile provinces become the prey of the most reckless, arbitrary, and selfish race of Eastern despots. Such a catastrophe would have been inevitable, but for the extraordinary, fortuitous circumstance which established a rival power in India, whose enterprise and success in war, and whose humane, mild, and wise government in peace, soon gave it an ascendency which can never be endangered except by the abandonment of those well-devised measures which secured its popularity.

The treaty of alliance with Dowlat Rao Scindrah, in 1804, (who, perceiving that he was no longer able to cope with the adversaries which the British arms raised up against him on every side, resorted to the old Mahratta policy of gaining time by negociation,) was signed at Boorhanpore. By the articles of this treaty, it was agreed to restore the city and the neighbouring fort of Asseerghur to its former ruler. Candeish had been originally a Mahratta province, and, after having been seized upon by successive Moslem dynasties, of Arab and Mogul descent, had reverted again to the children of the soil, whose right the British government recognized and respected. Though now secured from the desolating system pursued by Mahratta administrations, Candeish shows but too evident symptoms of having been long exposed to all the miseries of misrule. A great part of the country is waste and uncultivated, over-run with jungle, and abandoned to wild beasts. The villages are deserted and in ruins, and numerous aqueducts and dams, formerly in full activity, are no longer employed for the purpose of irrigation, but add by their dilapidated appearance to the melancholy aspect of the scene. The native tribes inhabiting Candeish are not likely, excepting under a very vigorous government, to improve the agricultural state of the country. They have not yet been



Drawn by R. Cattermole. Sketched by Capt. R. Elliot, R.N. Engraved by W. Miller.

SKELETON GROUP IN THE RAMESWUR, CAVES OF ELLORA.

weaned from their predatory habits, and prefer the exciting pursuit of game to the more peaceful occupation of tilling the soil. Yet, though addicted to forays, and preferring the capture of their neighbours' cattle to the trouble of rearing herds of their own, none of the freebooters who have figured in romance have acted more generously, or with truer notions of honour. It is no uncommon thing for young European officers, sent to act against the Bheels, to quit their outposts during the intervals of skirmishing, in order to enjoy a few days' sport with these accomplished hunters. They are invariably received with the greatest kindness, and in no instance have those tribes betrayed the confidence thus reposed in them. In fact, the secret of making the natives of India honest, is to trust them. Sir John Malcolm employed this expedient with great success; and there would be little danger in putting a notorious thief in charge of valuable property. The desire to retrieve a lost character would in most cases prevail over every other temptation; and though individuals, on whom the experiment has been tried, may not be thoroughly reclaimed, they seldom if ever prove unfaithful to their employers, and will respect *their* goods, while stealing from everybody else.

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## SKELETON-GROUP IN THE RAMESWAR.

### CAVES OF ELLORA.

THE researches of the most profound and diligent antiquaries have failed to establish the claims of Ram and Seeta to the honour of the sculptures representing the nuptials of some of the favourite Hindoo deities which embellish the temple of Rameswar. Sew and Parwuttee, according to the opinion of a very erudite writer, have a better right to be considered as the actors in the scene; but, though there may be a difference of opinion respecting the identity of the parties, all agree in admitting that the various groups which fill the compartments of this highly-finished excavation, surpass in interest, and are not inferior in beauty, to any which appear in the larger and more important temples.

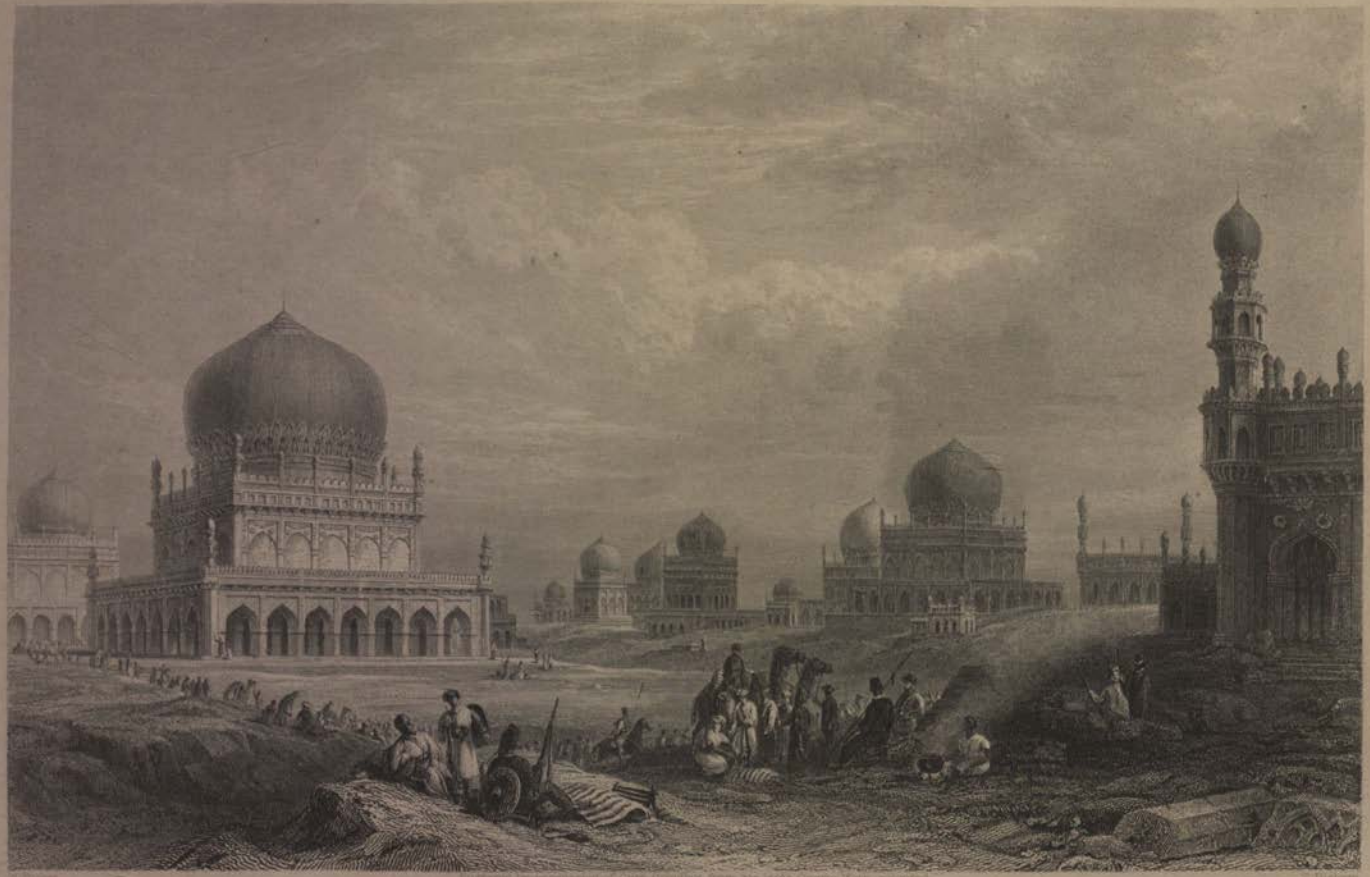
Rameswar, when measured with the gigantic works in its neighbourhood, is of comparatively small dimensions. It consists of a fine hall, seventy-two feet long, and about fifteen in height; there is another temple, thirty-one feet square, in a recess of the Rameswar; the principal apartment is supported by pillars and pilasters, of admirable proportions, and the walls and roof are covered with figures, chiefly representing the frolics and sports of deities relaxing from the cares of state, and indulging themselves, like mere mortals, in dance and revelry. The group represented in the plate, which has been the subject of much curiosity and discussion, forms a striking contrast to the joyousness which distinguishes the other compartments: the principal

figures are skeletons, and the attendant Brahmins, who are apt to substitute popular tales for the less amusing theories of learned men, give their own version of the story to all the visitors. They say that the skeletons commemorate the guilt and punishment of a wicked family who plundered the temples, and, having enriched themselves with the pillage of the gods, and the hardly-gathered earnings wrung from the people, hoarded this ill-gotten wealth, thus provoking the vengeance of Heaven, which descended upon them in the manner described in the sculpture; while in a famishing state, from long deprivation and abstinence, they had the additional horror of seeing their riches carried away from them before their eyes, the supposed plunderer being the figure in the corner flying off with a bag. This story is scouted by all the antiquaries, and the Brahmins, though they persist in the relation, are not exceedingly tenacious of its authority, but, while acknowledging that they may be in error, agree that the skeletons represented are rakshesas (demons.) It is supposed that this singular group partly consists of victims intended to be sacrificed at a festival in which the Now Ratree, seven females sculptured in an adjoining compartment, are engaged, and that the central figure, the father of a starving family, is selling his wife and children for the purpose. There is so little interest, excepting to the few scholars anxious to throw light upon the monstrous superstitions of the Hindoos, in anything relating to their cumbrous mythology, that the visitors of Ellora are generally more content to admire the skill of the sculpture, than to attempt to convince themselves of the precise nature of the subject; a very justifiable indifference, where there is so little to be gained by inquiry and research.

The solemn loneliness of these caves, their wild seclusion on the mountain's brow, remote from the populous assemblies of man, and the beauty and grandeur which strike the eye on every side, and fill the mind with wonder, must satisfy the pilgrims to Ellora. If we turn from the numberless subjects of doubt and difficulty which the most accomplished Oriental scholars have laboured vainly to elucidate, to the human hands which have wrought the miracles we see around, the attempt is equally hopeless; their history is not less obscure than that of the skeleton-group, which has perplexed so many of the wise, and the curiosity which they excite is far more lively and intense.

The absence of that religious veneration which the Hindoos are so prone to show to the objects of their idolatry, remains unaccounted for; no one can presume to guess by whom these mighty excavations were formed, or why they have been abandoned by the multitudes still paying bigoted adoration to the deities whose effigies are disregarded in the most splendid of their shrines.

There is no clue to guide us through the labyrinths of thought raised by these sublime reliques of a former age; we are compelled to remain in perfect ignorance, and feel that all our speculations must be idle and unprofitable. A few poor Brahmins still haunt the scene, but they admit that it has lost its sanctity, and the scanty profit which they derive from visitors who come to gaze on the wonders of the mountain, is drawn from the purses of Christian pilgrims, anxious to satiate their eyes with splendours far surpassing the imaginary creations of the genii, as decribed in Oriental fiction. To



Engraved by permission of Capt. Grindlay, from his large Oriental Work, coloured.

TOMBS OF THE KINGS OF GOLCONDA.

them are the salutations Ram! Ram! and Mahadeo! raised by the children of the soil, grateful for the bounty which has been scattered amongst them, and proud that the objects of their own worship, and the magnificent works of their predecessors, should attract the attention of their foreign rulers. The visits of Anglo-Indians to the temples of Ellora are, however, not so general or so frequent as might be inferred from the intellectual requirement of that class of the society. A vast proportion of Europeans resident during many years in the Bombay presidency, know little, except by hearsay, of the extraordinary excavations in their neighbourhood; comparatively few make a journey purposely to see them; and it is to the indolence and apathy manifested by the greater portion of our Eastern adventurers, that so small a number of the tourists and travellers, who have ransacked every other portion of the globe, have bent their steps to British India.

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## TOMBS OF THE KINGS OF GOLCONDA.

The name of Golconda is associated in the mind with ideas of Oriental splendour and magnificence, of diamonds growing in its mines, and riches overflowing on every side. Much of these suppositions are now discovered to be fallacious; diamonds are not, and probably never were, found in the district, which is indebted to the hand of art for some of its most interesting features: Golconda, however, has from time immemorial been the depôt for diamonds brought from the neighbouring countries. The city flourished for many years under one of those independent Mohammedan sovereignties which were at length subdued by the mistaken policy of Aurungzebe, who in uniting the whole empire in his own person, bequeathed so vast and unwieldy a territory to his descendants, that it was broken to pieces and lost. Conquered at an early period by the followers of the prophet, the Deccan became the scene of several successive dynasties. It would be impossible in so brief a record to follow the devious fortunes of the numerous adventurers, who at different periods either held the supreme power, or divided it with other princes maintaining their independence by the sword.

The tombs represented in the engraving belong to the kings of the Kootub Shahee dynasty, and their relations and principal dependants. The most ancient, that of the founder, was built nearly three hundred years ago; the remainder, at succeeding intervals of a hundred and fifty years, the date of the latest erection. They occur upon a wide plain, about six hundred yards from the fort, and present very splendid specimens of the Saracenic style, which has spread itself all over the civilized world, and from which Europe derived its gothic edifices. The body of the building is quadrangular, and is surmounted by a dome, the basement resting upon a spacious terrace, approached by flights of steps, and surrounded by an arcade, of which each face consists of an equal number of pointed arches, and which terminates in a rich and lofty balus-

trade, with a minaret at each angle. Above the arcade, the body of the building rises in the larger tombs about thirty feet, the four faces being ornamented in stucco, and supporting a balustrade, and four minarets smaller and more simple than those on the arcade. From the centre of this part of the building springs the dome, which from its magnitude forms the principal feature of the structure. It swells considerably as it rises, the largest diameter being at about one-third of the height, and the general form resembling that of a lemon with the lower part cut off. The lower portion of these edifices are composed of gray granite, very finely wrought; the upper portion coated with stucco, or chunam, some being ornamented by the porcelain tiles so much in use throughout many of the buildings in India. These decorations are in several of the tombs disposed in a kind of mosaic-work, and have retained the brilliance of their colours undiminished. Extracts from the Koran frequently occur as ornaments to the cornices, executed in white letters upon a blue shining ground, all in good preservation, and producing a fine effect.

The body is deposited in a crypt under a stone of plain black granite, and immediately over it, in the principal apartment, a more highly ornamented sarcophagus, or tumulus, marks the spot. This is of polished black trap, covered with inscriptions from the Koran in relief. In some of the tombs, the dome forms the roof of this principal chamber; but in others it is separated by a ceiling stretching over the whole quadrangle. According to the usual custom in such buildings, there is a mosque attached to each, and formerly the whole was surrounded by pleasure-grounds, well planted with trees and flowers, and watered by fountains. These have disappeared, together with the carpets that covered the floors, and the rich draperies thrown over the sarcophagi, which indicate the places tenanted by the bodies of the dead. The large tomb to the left of the engraving, is sacred to the memory of a female sovereign, Hyat Begum: the monarch her father, having no son, bequeathed the kingdom to the husband of his daughter, who lies interred in a manner befitting her high rank and her splendid dowry.

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## MAKUNDRA,—MALWA.

THE small, mean, but picturesque village of Makundra is beautifully situated in a valley of about three-quarters of a mile in diameter, and nearly of a circular form. Steep hills arise on every side, and there are only two openings, one to the south, and another to the north, each of which is defended by a stone wall and a gate, guarded by a small body of Chokeydars, belonging to the rajah of Kotah. This is the only pass for many miles through a ridge of mountains which divides Malwa from a small state inhabited by the Harrowtee tribe in Ajmere. Makundra is about eight and thirty miles from the large and populous city of Kotah, a place of considerable importance on the banks of the Chumbul. The scenery around it is exceedingly wild and beautiful, partaking of

# THE PASS OF MAKUNDRA.

*PASSAGE DE MAKUNDRA*

*DER PASS VON MAKUNDRA*

the characteristics of its neighbourhood; the rocky ledges, precipitous heights, and embowering trees, being diversified by a large jheel, or bowlee, reflecting on its glittering mirror the remains of tombs and temples, shadowed by magnificent groves, the haunts of wild peacocks. The water from this reservoir has not, however, a very good character; the natives impute to it some noxious qualities, and say that those who drink of it for the first time, are liable to fevers.

The pass of Makundra is celebrated, in the annals of British warfare, as the scene of an encounter between General Monson's brigade and Jeswunt Rao Holkar, during the retreat of the former, who, though offered shelter in the pass of Boondee by the rajah of that district, was afraid to trust to a prince of whose security he could not be assured. The valley of Boondee had too much the appearance of a trap, to permit the wary soldier to enter its (perchance) treacherous defile, and he preferred the chances of open warfare to so doubtful a security. The retrograde movement which Monson was compelled to make, though disastrous from the numerous obstacles presenting themselves in penetrating a wild and difficult country in the rainy season, has been accounted a masterly evolution, and one which reflects great credit upon the discipline and good conduct of the Indian army. Uninterrupted good fortune is, however, essential to secure the favourable opinion of the natives of the East; in the neighbourhood of Makundra, the retreat is spoken of as a flight to which some degree of disgrace may be attached. The inhabitants, in mentioning the affair with Holkar, state it to have happened at the time "when Monson ran away." Fortunately, the adjacent hills and passes have since resounded with the shouts of triumph under the conquering forces of General Donkin, who in this neighbourhood fell in with the van of Kurreem Khan's horde of Pindarrees, and captured the chieftain's caparisoned elephant, his favourite wife, and all his baggage. The gallantry of the conquerors, of course, secured to the lady the highest degree of deference and respect, but the rest of Kurreem Khan's effects were speedily appropriated by the victors. The spoil underwent a very summary process, being sold by a sort of drum-head auction on the spot, and the proceeds divided among the party assembled—the most certain as well as the quickest method of securing prize-money.

To return, however, to Monson: Although he did not avail himself of the offer made to him by the Boondian rajah, the British government rewarded the apparent good faith of its ally by an increase of territory. Could implicit confidence have been placed, in these treacherous times, in professions which unfortunately were but too often of the most deceitful nature, Monson's luckless detachment would have been spared all the accumulated horrors of the march to Agra. Disappointed in the hope of finding an asylum at Kotah, and harassed by repeated attacks from Holkar's troops, they arrived at length at a place of security, in a state of the utmost distress. All had been lost save their honour, which they had upheld nobly in several actions, sustained against fearful odds, with a force flushed with victory, and greatly outnumbering their own.

Makundra has subsequently been the theatre of Pindarree warfare, and the haunt of Bheel robbers, and other wild predatory tribes, inhabitants of the hills, who, like the generality of mountaineers, consider plundering to be their lawful occupation. Since

the dispersion and subjection of the Pindarrees, and the entire settlement of Malwa and its adjacencies, this celebrated thoroughfare has become the scene of murders still more appalling than those formerly perpetrated by the armed and mounted freebooters, who galloped into a village, and put to the sword all who were unable to effect their escape from the sudden and furious onslaught. The Pindarrees at least waged open warfare, and travellers acquainted with their danger provided against it by assembling in large bodies, and furnishing themselves with weapons of defence. In the apparently peaceable state in which the country reposed after the Pindarree war, these precautions were abandoned, and solitary travellers, or small parties, set forward upon long journeys unaware that their path was beset by assassins, from whom scarcely any degree of poverty formed a protection.

It appears from the most authentic accounts, that the whole of the upper provinces of Hindostan swarm with a class of banditti called Thugs, or Phansegars, from their dexterity in strangling. These men have secret signs, by which they become known to each other while mingling in communities perfectly unsuspicious of the desperate courses in which they are engaged. During a part of the year they remain quietly in their own homes, engaged in cultivating the land, but at the end of the rainy season each village sends out its gang; and parties, of from ten or a dozen to thirty, collect together, and, in the guise of travellers, pursue their way towards the central provinces. They are totally without weapons, and are careful to avoid every appearance which might excite alarm; the instrument with which they perpetrate their murders being nothing more than a strip of cloth. While journeying along the high roads, they mark out all whom they may fall in with for destruction, who do not present a very formidable appearance; following their victims for several days, until they come to a place in which they may conveniently effect their purpose. In lonely parts of the country, very little time is lost. A select number of the band go forward, and dig the graves; those who have attained the requisite dexterity in strangling, slip the cloth round the necks of the doomed, who are stripped in an instant, and carried off to the place of interment. In more populous districts, greater precaution is used. The murder is generally deferred until night-fall, and the custom adopted in India, of bivouacking in the open air, greatly facilitates the designs of the murderers.

Travellers usually carry along with them the materials for their simple repast; they kindle fires on the ground, prepare their cakes of meal, and sit down to the enjoyment of their pipes. The Thugs, who employ the most insinuating arts to entice persons pursuing the same route to join their company, appear to be employed in the same preparations, but at a given signal, generally some common and familiar word, such as "bring tobacco," the work of death commences, often in full view of some neighbouring village. Nothing, however, occurs which could give a distant spectator an idea of the tragic scene enacting before his eyes: one or two persons are singing and playing on the tomtom, in order to impart an air of careless festivity to the group, and to stifle any cry which might escape the victims. The murders are simultaneously performed upon all the party marked out for destruction, and the dim and fast-fading twilight involves

Drawn by David Cox. Sketched by Capt. R. Elliot, R.N. Engraved by W. Taylor.

# GRASS ROPE BRIDGE AT TEREE. — GURWALL.

*PONT DE CORDE A TEREE. GURWALL*

*GRASBRUCKE ZU TEREE.—GURWALL.*

FISHER, SON & Co. LONDON.

the whole scene in impenetrable obscurity. The bodies are hastily deposited in the ground; and fires are immediately kindled upon the graves, to prevent the traces of newly-turned earth from being discernible. When the accumulation of booty becomes considerable, a detachment is sent off with it to some convenient depôt, where it is sold, or otherwise disposed of, for the benefit of the captors. Pedestrian travellers frequently carry valuable property about with them, both in money and ornaments, and, as appearances are often exceedingly deceitful, the Thugs make no distinction, seizing upon those who bear the marks of poverty as well as upon persons of substance accompanied by baggage and attendants. They are careful not to attack the inhabitants of a place through which they may pass, as a person missing from a village would lead to detection.

The immense distance which wayfarers in India traverse to the place of their destination, the slowness of their method of travelling, where there are no public conveyances, or relays of cattle, and men and horsemen only accomplish one, or at most two stages, a day, and the various impediments which may detain them more than the usual period upon the road, are very favourable to the designs of the Thugs. Months may elapse after the victims of these assassins have mouldered in their graves, before any suspicion of their untimely fate has risen in the minds of their relatives.

The Thugs have many agents and abettors amongst the inferior members of the police, who furnish them with important intelligence, and use the most artful endeavours to explain away appearances which tend to criminate them. During many years they carried on their fearful trade without exciting in the neighbouring community more than a vague suspicion of their existence: their habits and modes of living, though known to and reported by some active servants of the Government, after a time, in the frequent changes of the magistrates, ceased to excite attention, or to become the subject of inquiry. Lately, however, large masses of information relative to the profession of Thuggery have come to light; and we may hope that the publicity given to the conviction of detected criminals will put travellers upon their guard.

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## GRASS-ROPE BRIDGE AT TEREE,—PROVINCE OF GURWALL.

Suspension bridges formed of grass ropes, the simple, useful, and elegant invention of the rude mountaineers of the Himalaya, are of considerable antiquity in the provinces where they are found: they are said to have given the original hint to the chain-bridges of Europe, and to those which Mr. Shakespeare has constructed so much to the public advantage in India. The Bridge of Teree affords a very beautiful specimen of its class; the adjacent scenery, and the rocky rampart on either side of the river, adding considerably to its picturesque effect. In some of the hill-districts, where the natural advantages of the country are not so great, the bridge is suspended from scaffolds erected on

both banks of the stream, over these are stretched ropes of great thickness, to afford on each side a support for the flooring, if it may be so called, which is formed of a ladder wattled with twigs and branches of trees, and attached to the balustrade by pendent ropes. The main ropes are extremely slack, and, where the banks are not very high, the centre of the bridge is within a foot of the water; but even at this altitude the danger of immersion would be very great, since the current of these mountain-streams runs with such rapidity, that the best swimmer would find considerable difficulty in effecting a safe landing.

The province of Gurwall is situated between the 30th and 31st degrees of north latitude; it is bounded on the north by the snowy range of the Himalaya, and on the south by the great plain of the Ganges: the rivers which form the source of the Ganges run to the east, and the Jumna pursues its course along the western frontier. The province chiefly consists of an assemblage of hills, heaped confusedly together in many forms and directions, sometimes in chains lying parallel to each other, but of no great extent, and often connected at their termination by narrow ridges. There is a very striking diversity in the shape of these hills, and the distance between each range is exceedingly circumscribed, consequently the valleys are narrow and confined, not a spot is to be seen which would afford room for an encampment of a thousand men. Some of these ranges are covered with wood, and present a scene of perpetual verdure; the arbutus and other flowering trees attain to great perfection, and the polyandria monogynia, which grows to forty feet in height, loads the air with the perfume of its multitudinous blossoms. In other places, ridges of bare rock are piled upon each other, and the whole is wild, broken, and overrun with jungle. There is of course little cultivation, and the revenues of the province have always been very trifling.

We are told by a writer upon the subject, that the district, in consequence of its poverty, was for many years exempted from tribute. Acbar, however, not willing that any of his neighbours should escape, demanded from the chief an account of the revenues of his raje, and a chart of the country. The rajah being then at court, repaired to the presence the following day, and, in obedience to the imperial command, presented a true but not very tempting report of the state of his finances, and, as a correct representative of the chart of his country, facetiously introduced a lean camel, saying, "This is a faithful picture of the territory I possess—up and down, and very poor." The emperor smiled at the ingenuity of the device, and told him, that from the revenue of a country realized with so much labour, and in amount so small, he had nothing to demand. Subsequently, on the invasion of the Ghorkas, a tribute of twenty-five thousand rupees annually was exacted. These people, under an able leader, Ammeer Singh, stretched their conquests to the British frontier, and, after considerable difficulty, were at length dislodged by Sir David Ochterlony, whose skill and conduct retrieved the fortunes of the war, which, until he assumed the command, had declared in favour of the enemy.

The neighbourhood of Gurwall abounds with game of many descriptions. Elephants are found amid its fastnesses, and sometimes make incursions beyond their native woods,

to the great injury of whatever they may meet with, but their depredations are particularly directed towards the sugar plantations. They are considered inferior in size and value to the elephants brought from the eastern countries, and are seldom caught, except for the purpose of taking their teeth; the common mode is by pit-falls, but they are also driven from their haunts in the forest, and surrounded by troops of professed hunters, brought up from their infancy to the chase. Rhinoceroses, wild buffaloes, and many kinds of deer, inhabit these districts; while, farther up in the hills, there are traditions of the existence of the unicorn, which sometimes beguile English officers of their night's rest, employed in anxious vigils to obtain a sight of so extraordinary an animal. Birds are very numerous, and very beautiful: the pheasant, which does not visit the plains of India, occurs in great variety amid the ranges of the hills; the spotted, the speckled, the golden, or burnished, and the argus-eyed, build on the leafy coverts of the woods. Of the latter kind, one species are of a light-blue colour, and another brown, both have the eyes beautifully delineated at the extremity of the feathers. The great dainty of an Indian table, the florikin, also rewards the sportsman's toil; black partridge, hares, and quail, are plentiful; they may be shot without much labour; and the eager pursuer who does not consider the ascending of the heights and creeping into jungles material obstacles to his amusement, will find two species of fowls, and the deer called parah by the natives, the cervus porcinus of Linnæus.

The nullahs are full of fish, and the methods pursued by the natives in taking them are very curious; sometimes a rod and line are used, but in a very different way from that employed in angling in Europe. About ten yards of one end of the line is furnished with nooses or snares, from one to three and four hairs strong, according to the size of the fish which is expected to be caught, and ranged at intervals about fifteen inches apart: oblong pieces of iron, placed in a particular manner, prevent this simple piece of machinery from being carried away by the force of the current. The other end of the line, consisting of ten or twelve yards, is passed through a bow at the end of a short rod, and kept in the hand below, and both are managed in the same manner as a trowling-rod and line; thus prepared, the fisherman casts the end with the snare across the stream, where he lets it remain about half a minute, during which time he plunges a light forked stick into the holes and recesses of the rocky bed, thus driving the fish up the stream against the snares of the line: three or four fish are usually secured each time, and half an hour suffices to furnish a meal.

Another method practised by the natives is, to stupify the fish with a vegetable substance; for this purpose, they make choice of a pool formed by the current, and, turning the stream by heaping up stones, stop the supply of fresh water by closing every outlet; then bruising the root of a tree common in the neighbourhood, they cast a sufficient quantity into the pool, and in about half-an-hour its deleterious effect seldom fails to show itself,—the fish, unable to preserve their equilibrium, tumble about, rise to the surface of the water, and are easily taken by the hand.

Teree is a small insignificant place, distinguished only by its scenery, and the bridge which throws its graceful festoon over the rapid and rock-bound stream below. The

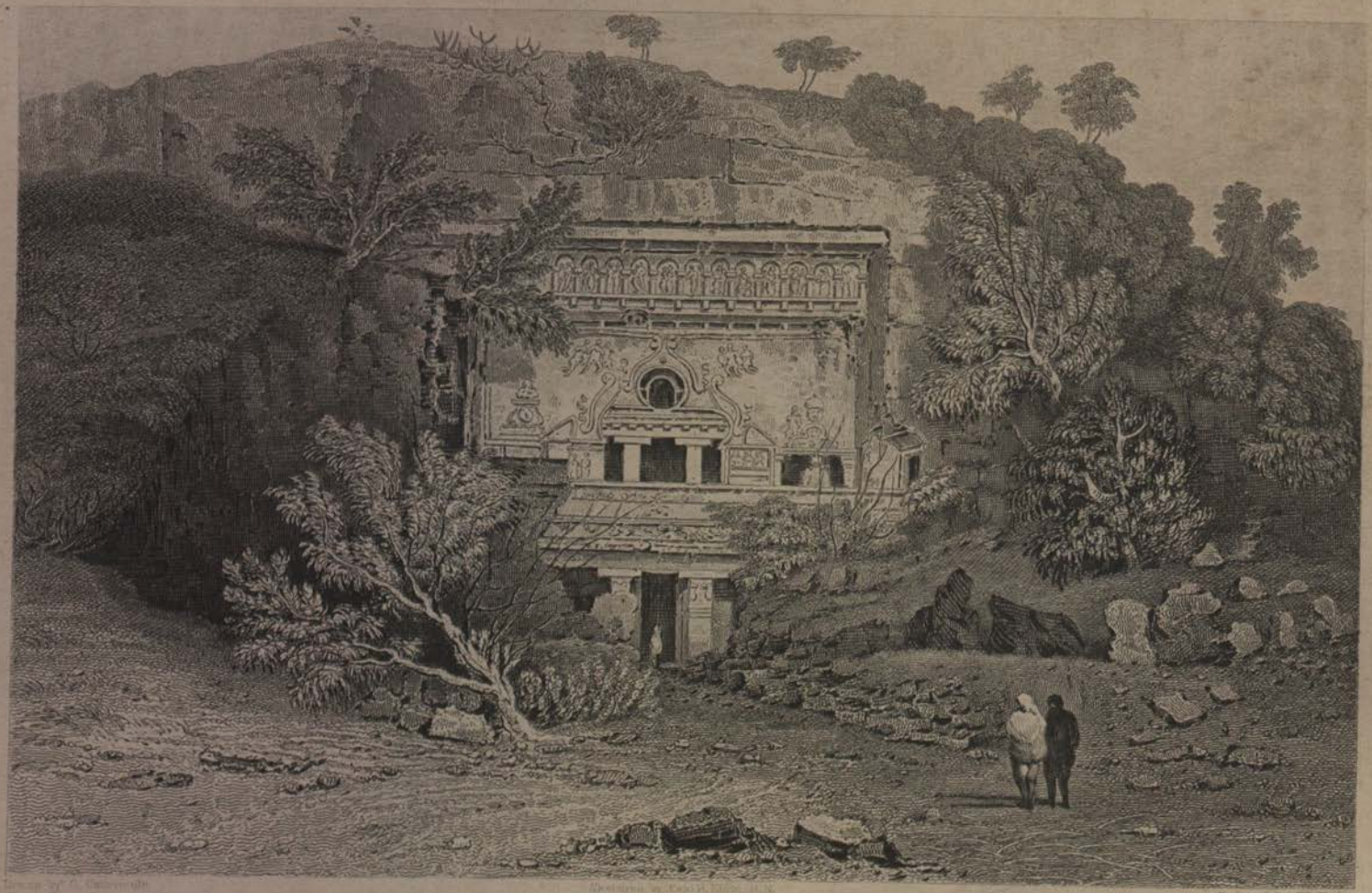
ropes of this bridge are constructed from the long coarse grass which grows on the sides of the hills; each is about the size of a small hawser, and formed with three strands; they are obliged to be renewed constantly, and, even when in their best condition, the passage across is rather a nervous undertaking. Some very melancholy accidents have occurred to European visitors upon the fragile bridges of the hills, but, with increasing communication, doubtless a better mode of transit will be adopted.

## FRONT VIEW OF THE BISMA KURM,—CAVES OF ELLORA.

EARLY travellers visiting the excavated temples of the islands of Bombay, more struck with horror at the abominations of idolatry, than with admiration of the magnitude of the undertaking and the splendour of the execution, have described them as being "devilish and frightful to view." The caves in the island of Salsette, which are situated amidst thick and gloomy forests, the growth of many centuries, abounding in wild beasts, and impressing the heart with awe by their trackless solitudes, might have been mistaken by superstitious men for the abodes of demons, especially as the approach to them is by a descent of one or two steps, and the images of the deities sculptured within, besmeared with oil and ochre, have a very fiendlike appearance; but nothing can be more beautiful than the exterior aspect of Ellora. The Bisma Kurm, which forms a portion of the southern extremity of the hill, seems to those whose fancies have been warmed by legends and fairy tales, an appropriate palace for the king of the gnomes, the entrance into subterraneous dominions of singular and unimaginable beauty.

The front of the Bisma Kurm has been rendered perpendicular by cutting away the slope of the hill: it is exceedingly lofty, and its effect is heightened by its receding from the bluff promontory around, and being shadowed by a few trees or shrubs of dark and luxuriant foliage. Over the lower entrance there is an open gallery, which is gained by a covered stair; and the whole of the decorations are executed with more care than seems to have been taken with the exterior of any of the other caves within the range of the hill. The columns, massy as becomes the weight which they have to support, are richly ornamented, and well proportioned; those of the gallery above are of corresponding dimensions, and the figures in the upper belt are esteemed not inferior in point of execution to any which excite admiration in the neighbouring excavations.

The Bisma Kurm, which Europeans entitle the Carpenter's Cave, is undoubtedly Boodhist; those excavations in the centre of the range alone being entirely Brahminical; the northern caverns are supposed to be devoted to the object of the worship of the Iains; and though the religious opinions of these three sects of Hindoos differ widely from each other, their temples frequently occur in the same district; and in some places, more particularly Ellora, they are united within the same boundary. During



Drawn by C. Chevreuille — Sketched by Capt. H. Elliot, R.N. — Engraved by Wm. Taylor

FRONT VIEW OF THE BISMA KURM, CAVES OF ELLORA.

[illegible] DU BISMA KURM, CAVITÉS D'ELLORA. — DIE VORDER-FRONTE DES BISMA KURM, HOHLEN VON ELLORA.

VIEW AT SIMLA.

In the Himalaya Mountains. India.

the rainy season, when the whole surface of the earth is mantled with grass, and the waterfalls attain a considerable volume, the scenery around the Bisma Kurm is seen to the greatest advantage: the cold weather, however, is better fitted for a visit from European pilgrims; but at no period of the year can these stupendous works be viewed, without exciting the liveliest sensations of delight.

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## VIEW AT SIMLA.

SIMLA deservedly takes rank as the superior European station of the hill-districts; the spot which it occupies has risen to its present rank and importance in consequence of its having been chosen for the summer residence of the political agent, stationed at Subathoo for the purpose of maintaining a good understanding among the various potentates in the neighbourhood. Visited in his encampment under the cedars, by several friends, anxious like himself to escape from the heat of the plains, it seemed desirable to erect a mansion, which was expeditiously accomplished, and, the example being followed, considerable numbers of picturesque and commodious dwellings have sprung up in all directions. The Earl of Amherst, governor-general of India, as early as the year 1827, was tempted to pay a visit to Simla. Lord Combermere made it for some time his head-quarters; and, to the strong interest taken by this public-spirited commandant in the prosperity of the infant settlement, it is indebted for a great many improvements, especially for an excellent road, broad, safe, and not possessing any unpleasant acclivities; a bridge, represented in the accompanying engraving, spanning a ravine which it crosses in its progress. This road encircles the principal hill, and is about two miles in circumference, thus affording an agreeable ride or drive to the inhabitants; but there is another, which stretches to a very considerable distance, of sufficient breadth, and sufficiently level to ride along with rapidity and safety. Bungalows, or post-houses, have been erected at the end of each stage, varying from eight to twelve miles in distance, for the accommodation of travellers proceeding into the interior ranges of the Himalaya, on the road to Chinese Tartary; and this route affords great facilities for persons who have no desire to penetrate so far, to make themselves acquainted with the character of the country, without being exposed to the hardships and dangers which they must encounter in following the primitive tracks with which the natives have been content.

The greater number of houses at Simla range from seven to eight thousand feet above the level of the sea; a very considerable portion of wood enters into their construction, the walls being strengthened by stout beams introduced at intervals; some of the roofs are nearly flat, having just sufficient slope to allow the rain to run off, and are formed of chunam, a peculiar kind of stucco used in India, intermixed with wood, and closely cemented to the rafters; others, however, are sloping, with gable-ends,

(Major Kennedy's being of this description,) and rather Chinese in their appearance: many, indeed all the situations are exceedingly beautiful; the summit of a small green knoll, sheltered by a steeper hill at the back, and looking down upon a valley, being usually chosen, every part magnificently wooded with pines of various kinds, the larch, and the cedar, evergreen oak, and rhododendron, the two latter not bearing the same proportion as the former.

The gardens are numerous and thriving; potatoes, cabbages, and other vegetable esculents grow very freely, and beautiful parterres of flowers may be obtained by the mere trouble of transplanting the numerous wild varieties which wreathe the side of every hill; while the seeds procured from the plains are easily matured. The green-sward is at Simla enriched with the violet, the primrose, red and white roses, some double, and some assuming the form of a creeper, convolvoli of many kinds, the whole family of geraniums, the orchis, and others of great beauty peculiar to the hills. The rose may be seen climbing to the summit of a tall tree, and mingling the profusion of its perfumed flowers with the dark foliage of the larch. Fruit is abundant, but the quality requires the improving hand of cultivation; pears and apples inhabit the deep glens, and would doubtless, by transplantation and grafting, be rendered very superior to their present condition; in their wild state they are hard and tasteless. At Mussooree, an English apple-tree having been successfully introduced, has already furnished several grafts. This plant came from Liverpool, and proved the only one which survived the long journey to the upper provinces of India, whence being transferred to the hills, it was preserved from the heat and rains of the plains, which are found to be so destructive to European plants. This single apple-tree cost upwards of seventy pounds before it was planted in the botanic garden at Mussooree, where it flourishes luxuriantly, and will in all probability be the means of bringing its congeners of the hills to perfection. The walnuts are excellent and abundant, and the peach and apricot, being cultivated in the villages, are of good quality; these, together with the strawberries, form a very acceptable dessert. Extremely fine grapes are imported from the countries beyond the Sutlej; and the bazaar is very well supplied with mangoes, oranges, and plantains from the plains. It has not been thought advisable hitherto to shock the prejudices of the natives by slaughtering beef in the hills, and butcher's meat is therefore confined to mutton and pork, the station being indebted to the political agent of Subathoo for the establishment of a piggery. A difference of opinion exists respecting the comparative excellence of the mountain mutton, free to browse on the grass that clothes the thymy hills, and the grain-fed sheep of the plains; and where high authorities disagree, it is very difficult to determine: game is of course abundant; but there was at first some difficulty in raising domestic poultry, which became diseased and blind; doubtless, this inconvenience will in future be obviated.

The abundance of game at Simla has been disputed by sportsmen of great authority; but the disappointments of which they complain, were in all probability the results of imprudence arising from their want of acquaintance with the right way of going to work: determined sportsmen have found it possible to employ dogs with success, and

they enjoy opportunies of woodcock-shooting which can never be gratified in the plains. Dogs are frequently essential in getting up the birds, the woodcock can very seldom be flushed without them, for on the beaters coming down a nullah, the game will run up the bank unperceived, and will of course elude them, but the dog, which of necessity accompanies the beaters, immediately acknowledges the scent, and when the bird stops, comes to a point: some descriptions of pheasant can scarcely be made to move by the beaters, who have been known to pitch large stones into a bush where a dog had come to a point, without getting them out; the dog has been blamed, when, behold the moment the disappointed party have turned away, out would scud three or four birds, running and threading the jungle like hares. Other descriptions of game-birds are more easily attainable with dogs, and the dog is indispensable in securing birds which on being shot have fallen into thick jungle. The pointer suffers considerably from his rough encounters with thorns and jungle, and therefore should be well fed, carefully treated, and hunted only two days in the week; if proper attention be paid to him, he will thus be enabled to keep the field during the whole season. It is also very necessary to maintain a vigilant eye over our canine favourites at Simla, when not employed in the chase, for the hyena and the leopard are their deadly enemies; the former prowls about at night, and will sometimes in the dusk of the evening rush at a solitary dog, and walk off with him with the greatest ease, occasionally carrying one away from the very door of a European dwelling. The leopard will make the attack in open day, and when pursued, these animals manage to conceal themselves with so much adroitness as to lead the party to believe that they take to earth. They do not attempt to attack the large hill-dogs belonging to the natives, and the latter sometimes assemble a pack together, and hunt the cat-a-mountain to his very lair, or rouse him in his den. A solitary tiger will occasionally straggle up to the neighbourhood of Simla, and the natives, though not distinguished for their bravery, will on such an emergence attack him very boldly. A shikarie, or huntsman, surprised one in the act of pulling down a cow; he shot him through the head with a bullet from his matchlock, and, following up the victory, closed upon him, and divided the spine with his sword. To those persons acquainted with the danger of approaching a tiger, however severely wounded, such an instance of personal courage will be justly estimated.

An excellent bazaar is established at Simla, which is well supplied with foreign products and provisions from the plains—the former, of course, on account of the length of carriage, at rather an expensive rate. Hitherto, though much wanted, nothing in the shape of a house of public entertainment has been attempted. It is rather surprising that while Europeans are always found ready to embark in indigo speculations, and to waste their lives in some horrid solitude, half the year compelled to the most dangerous superintendence of the labours of the factory under a climate fraught with disease, and the other half condemned to miserable inactivity; no one has been found to take up a project which could not fail to produce an excellent return for the capital laid out, and which would prove a pleasurable employment of time.

Three thousand pounds would suffice for the purpose of establishing an hotel at

Simla, which, with proper care, must be rendered very productive, since the high rent of houses, and the expense of building them, deter many families, and vast numbers of single men, from visiting the hills, who would otherwise gladly make them their summer resort. A commodious family dwelling-house averages, in building complete, from three to five hundred pounds; and the hotel premises would, of course, cost the proprietor a proportionate sum, according to their extent. The ground is to be obtained on application to the political agent, at a trifling annual rent paid to government; and there are various spots in Simla admirably calculated for the purpose of an hotel; one in particular on the entrance, and one at a higher elevation, comprising a succession of terraces, which would afford ample room for spacious buildings, out-houses, &c., and excellent garden-ground. Besides the families who seek health in the hills, numerous parties would run between return-days from Meerut, Loodianah, Kurnaul, and the adjacencies, if they had a place in which they could be accommodated without the necessity of carrying everything with them excepting their wearing apparel. The landlord might also keep a number of goonts, and let them out to the public at considerable advantage; these ponies are procurable at exceediugly low prices at the annual fair at Rampore, and they may be fed upon barley, which is cheap in the hills. The hotel-keeper, besides the profits of his house, would have an opportunity of setting up, unrivalled, as general provisioner and farmer, and, in a very short time would be dependent only upon foreign supplies of wine and brandy. There is no doubt that brewing* might be very successfully undertaken at Simla, and he could supply the whole station with beer, butcher's meat, poultry, butter, and cheese. Pickling, preserving, and confectionary, might be carried on upon a large scale; the candles and lamps supplied from the oil and wax which the hills produce in abundance; and when the visitors quit the station, which is usually about November, the return taking place in March, the winter months might be very profitably employed. Wax, honey, cherry-brandy, preserves of all kinds, the skins of the numerous wild animals properly prepared, shawls, which may be purchased great bargains, and the soft, light, warm, excellent blankets made from the coarser portions of the wool of Thibet, would, with many other articles, prove excellent investments for sale upon the plains. Labour is cheap, and there would be no difficulty in procuring the services of excellent cabinet-makers from Bareilly, or other towns in India, to manufacture furniture upon the spot. The same plan might be adopted at Mussooree with equal advantage; billiards and reading-rooms forming a portion of the establishment, while a garden, carefully attendant by a regular resident, would be equally profitable with the nursery-grounds of England. The hill-stations are rapidly increasing in size; and families intending ultimately to

* The experiment of making beer has been tried at Meerut, and failed, but the causes which prevented success upon the plains could not operate in the hills. The hop-plant could be freely cultivated, and, what is still more essential, as a substitute can be found for hops, the manufacture of malt might be carried on, which requires an equable temperature unattainable in the plains. In addition to the large consumption by Europeans, good beer would find a ready sale amongst the richer classes of natives, who are not fettered by the restrictions imposed upon more orthodox Hindoos.

Drawn by S. Prout

Sketched by Capt. R. Elliot, R. N.

Engraved by C. Mottram

# CAWNPORE.

CAWNPORE

CAWNPORE

FISHER, SON & CO. LONDON. 1844

build, would gladly put up in the first instance at an hotel, while, until their gardens and farm-yards had considerably progressed, they would seek their supplies from the general provisioner. In a climate so healthy, employments so exciting, and such constant communication with strangers arriving from distant places, the occupations of a family keeping an hotel at Simla must necessarily be exceedingly beneficial to both body and mind; while, as a matter of course, if conducted on a liberal scale, and for moderate profits, they would speedily lead to wealth.

Simla boasts a theatre and assembly-rooms, and is often, when visited by the rich and the fashionable portion of the Company's civil and military servants, the scene of much gaiety. During the sojourn of Lady Barnes and Lady Bryant, a fancy-fair was held in a romantic glen, named Annandale from the lady who first graced its solitude. The talents of both ladies and gentlemen were put in requisition to furnish drawings, and fancy articles of every kind, while there were many goods for sale, for use as well as ornament; the proceeds being collected in aid of a native school, to be established at Subathoo, for the purpose of affording mental instruction, needle-work, and other useful arts to the female Ghoorka children; a boy's school at the same place having been found to answer. A fête of this nature seemed particularly adapted both to the features of the scene, and the talents of the subordinates employed: native genius always appearing to great advantage in the open air, tents were pitched amid the pine-groves of this romantic spot, and the interiors spread with productions of great taste and elegance, drawings and sketches of the magnificent scenery around, forming a very appropriate contribution. The most interesting, however, of the numerous objects of interest, was a profusion of garlands, wreathed of the flowers of the Himalaya, and brought to the fair by the first class of the boys of the Subathoo school, attended by the old Gooroo, their superintendent. These were offerings of gratitude to the ladies who had so benevolently sought to extend the advantages of instruction to the whole of the native community, whether male or female, who were so fortunate as to be within the circle of their influence. Between seventy and eighty pounds were collected, very high prices having been cheerfully given for the articles put up for sale, the drawings especially being in great demand.

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## CAWNPORE.

The native city of Cawnpore extends along the Ganges on the western side, in the province of Allahabad, about 650 miles from Calcutta. Though many persons have looked for the site of Palibrotha at this place, they have been completely unsuccessful, not a single vestige of a city of such great celebrity being to be found. Cawnpore, though having, like all other Oriental towns, a pretty appearance from the river, is meanly built, and boasts of no edifice of particular note. It, however, presents several

interesting landscapes; isolated mosques, or pagodas, surrounded by a few trees, being of constant recurrence. Two of these temples appear in the plate, built according to the old Hindoo custom, not now invariably followed, with mitre-shaped domes; the white building to the left is the house of a wealthy native, and two bungalows in the occupation of British officers are seen in the distant perspective.

The view of the city on the land-side is a good deal shut out by a wooded ridge, skirting a sandy plain, which divides it from the cantonments. When the setting sun lights up the towers and pinnacles, which peep between the rich foliage of the trees, the gazer is apt to form an erroneous judgment of the picturesqueness and splendour of the interior: there is absolutely nothing to repay the perambulator for the dust which he must encounter in a nearer survey.

Cawnpore is a very important military station, it faces the king of Oude's territories on the opposite bank of the river, and is always garrisoned by an imposing force. The cantonments, which are very irregular, and scattered over a large surface of ground, are at least five miles in length. They present a very agreeable succession of houses, gardens, and park-like grounds; these have been literally reclaimed from the desert, for although Cawnpore is situated in the Doaab, which is celebrated for its richness and fertility, the country immediately around it is one wide waste of sand. Quitting the cantonments, we find the houses of the civilians at Nawaub-gunge in the midst of desolation; and at the other extremity, the same characteristics prevail, the encamping ground occupied by the troops in the cold season being absolutely treeless and leafless, and frequently presenting the phenomena of the mirage. The cantonments are a good deal diversified by ravines, and being thickly planted and interspersed by native temples and village-like bazaars, afford a great variety of interesting drives. The houses, though principally bungalows, are upon a very large scale, and their general appearance is much improved by the addition of bowed ends, stuccoed with chunam, and bearing a resemblance to stone edifices. Many of these bungalows boast very splendid suites of apartments, and are fitted up in the interior in a manner which does infinite credit to the native workmen employed. All are furnished with one or more fire-places, the severity of the weather in the cold season rendering a blazing hearth essential to comfort. The gardens are in a high state of cultivation, and are exceedingly productive. All the European vegetables, with the exception of broad or Windsor beans, come to great perfection in the cold season, and, in addition to those of native growth, the nole-cole, an importation from the Cape, is in much esteem. Citrons, shaddocks, oranges, sweet lemons, and limes, are abundant, the trees being literally loaded with their golden fruitage: the mango, plantain, guava, and custard-apple, are equally plentiful, together with melons in the season, and the finest peaches and grapes which Hindostan can produce. The bazaars are well supplied with butcher's meat, poultry, and game, the river furnishes many kinds of fish, and there are English farmers, or provisioners, as they are called, settled in the cantonments, who feed pigs, and cure excellent bacon and hams. The assembly rooms and the theatre are two very fine buildings, particularly the latter, which is surrounded by a corridor supported by pillars of the Ionic order;

Drawn by W. Purser

Sketched by Capt. R. Elliot R. N.

Engraved by J. Ralph

# AKBAR'S TOMB, SECUNDRA.

TOMBEAU D'AKBAR, SECUNDRA

AKBARS GRABMAHL ZU SIKENDRE

FISHER, SON & CO. NEWGATE STREET.

there is unfortunately no church, the service being performed alternately in the riding-house belonging to the king's dragoons, and a bungalow fitted up for the purpose at the other end of the cantonments. Engineer officers have declined to undertake the work for the sum offered by government, and the residents refuse to subscribe to make up the surplus required, in consequence of the apprehension of further curtailments, should it appear that they had any money to spare. A fine avenue of trees, which is selected for the evening drive, leads to the race-course, the roads are well watered, and the hog and tiger hunting in the neighbourhood, though not equal to that in wilder tracts of the country, is sufficient to afford good sport to the enterprising.

There is a great deal of military duty to be done at Cawnpore, and it is consequently not a favourite station; there are also many temptations to expense, which are not held out in smaller communities; but these drawbacks are more than compensated by the choice of society, the facility of procuring European articles, especially books, and the constant intercourse with persons proceeding up and down the country, all affording a most agreeable variety to the usual monotony of a Mofussil station.

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## AKBAR'S TOMB,—SECUNDRA.

Amidst the numerous monumental remains of the Moghul conquerors of India, the magnificent pile which heaps terrace upon terrace over the ashes of the mighty Akbar, if not the most chaste and beautiful in its design, is certainly the most spacious and splendid which Hindostan can boast. This superb mausoleum stands in the centre of a park-like plantation of not less than forty acres in extent, the whole area being surrounded by a battlemented wall, strengthened by an octagonal tower at each corner. These towers are built in a very noble style, and are crowned with an open cupola at the top. There are also four gateways handsomely constructed of red granite; but three of these entrances are eclipsed by the superior splendour of the fourth, which is one of the most magnificent edifices of the kind to be found in India. It has often fallen to our lot to expatiate upon the majestic approaches which the vast conceptions of an Indian architect include in the designs for palace, tomb, or mosque. The outer entrance is always in keeping with the principal building arresting the gaze of the visitor, who can scarcely imagine that anything more beautiful is to be seen beyond. The gate at Secundra, with its spacious arched gothic hall and lofty marble minarets, would in itself be considered worthy to commemorate the deeds of the most renowned warrior of the world; and we linger at the portal, notwithstanding the temptation to hurry onwards to the spot where the mighty Akbar lies entombed.

The annexed plate gives a very correct representation of a building exceedingly singular in its design, and differing widely from the usual features of Moghul architecture. It forms a perfect square; the basement story containing nothing worthy of note

excepting its outer colonnade—the four passages leading from the four gateways—and the dim vault in which the body of Akbar, enclosed in a marble sarcophagus, reposes. A lamp is burning on the tomb, daily fed by the pious care of a few poor brethren of the Moosulman priesthood, who also strew fresh flowers over the unconscious dead; a beautiful custom, prevalent in every part of Hindostan. Above this chamber there is a second, a third, and a fourth, each forming a distinct story, and rising directly over the body, and each containing a marble sarcophagus; but there are no large halls, no spacious apartments, and the rooms, which are entered from the cloistered verandas of the terraces, are exceedingly small, and may almost be denominated cells. Flights of stairs lead from the entrances below to the first platform, the building being in the form of a pyramid with its apex cut off. This story consists of four noble terraces, or rather one quadrangle, with the central chamber before mentioned; its suites of small apartments, and cloistered arcade in the midst, presenting the same façade on every side. The whole is surrounded by a noble balustrade, and at each angle there is a large pavilion-like turret with an open cupola. Flights of stairs lead to the second terraced quadrangle, which is precisely the same as the lower one, except that it is smaller, and each tier diminishes in size until we reach the summit of the building, and enter upon a large marble platform, surrounded on the four sides by a screen of white marble, perforated in every compartment in beautiful patterns of arabesques, and having turreted marble cupolas at the angles. In the centre stands a fifth sarcophagus; this is most delicately and beautifully carved, the name of the monarch who sleeps below being incribed upon it in gems. Though exposed to every change of atmosphere, its beauty remains unimpaired by the sunny climate of the East, and, notwithstanding the lapse of years, it is still as pure, as white, and as brilliantly polished as ever. The three stories which intervene between this roofless chamber and the basement floor are constructed of red granite, fantastically inlaid with white marble. The cupolas are covered with coloured tiles composed of a coarse description of enamel; and altogether there is more of barbaric pomp displayed in this mausoleum than is usually to be found in the elegant and tasteful edifices which the Mohammedans of India have reared to the memory of departed greatness.

While the upper part of the building may form a legitimate subject for criticism, nothing can be finer than the gateways and the wide marble colonnades which sweep along each side of the tomb. These spacious cloisters would afford accommodation for a large army; the regiment of English dragoons which was quartered in them during the siege of Agra under Lord Lake, occupied but a small portion: they lead to marble chambers screened off from each other, in which several members of the imperial family are enshrined, and they are flanked with solid towers, their cupolaed summits forming pavilions to the terrace above. The interior of the arch at the principal entrance, the one to the right in the accompanying plate, is embellished with verses which commemorate the fame, virtues, and triumphs of the founder, and expatiate upon the instability of human grandeur.

From every terrace of this magnificent building, a splendid view of the adjacent

country is gained. The first looks down upon luxuriant plantations of umbrageous trees, where the lofty tamarind forms a glorious back-ground to the citron and orange, rich in flower and in fruit; picturesque groups of cattle give life and animation to a scene, which, showing touches of decay in prostrate columns, and causeways suffering from the want of repair, is somewhat of a melancholy character. From the second terrace, a wider extent of landscape presents itself — cultivated plains splendidly wooded, and interspersed with innumerable buildings, whose dilapidated state is concealed by distance, while the topmost height commands one of the finest prospects in the world; the Jumna winding like a silvery snake through fertile tracts, luxuriant in foliage, and wealthy in the richest specimens of architecture; palaces and villas, the imperial city and turreted walls of the fort of Agra, with the Mootee Musjid (pearl-mosque) rearing its glittering cupolas on high; and, beyond, closing the magnificent perspective, the snow-white dome and slender minars of the Taj Mahal, catching the golden light of a cloudless sun.

The tomb of Akbar is situated about seven miles from Agra, which is supposed in the days of its glory to have extended to the very gates of the surrounding enclosure. Now the visitors wend their way through a picturesque country strewed with ruins, and along the streets of a second-rate but bustling commercial town, situated midway between the city and the tomb, to the village of Secundra, a place which bears the marks of former opulence and greatness, but which now only affords a shelter to a few of the poorest peasants, content to dwell beneath the crumbling roofs of decaying grandeur.

The neighbouring inhabitants, notwithstanding the pride they take in the name of Akbar, plume themselves upon occupying ground rendered illustrious by a still more distinguished conqueror. They show the figure of a horse, not badly sculptured in red stone, which they call Bucephalus; and they boast that their village derives its appellation from the great Secundra, Alexander of Macedon—a name which all over India, both Moslem and Hindoo, pronounce with reverence and respect. Probably one of the successors to a fragment of the heroic madman's gigantic empire extended his conquests beyond the Indus, and left behind him records of valour which are now attributed to Philip's warlike son. The natives, who cherish an extraordinary veneration for the dead, are happy in the supposition that they possess the ashes of this mighty conqueror, whose reputed tomb on the summit of the hill at Secunder Mallee, in the Carnatic, is said to be guarded by royal tigers, who keep the platform clean by sweeping it with their tails. The virtues of Akbar's private character, his long and glorious reign, and the stability which his invariable success gave to an empire which had so nearly fallen a second time under the dominion of the Afghauns, have inspired the people of Hindostan with the highest regard for his memory. The eyes of the natives sparkle as they utter his name, and the faithful though indigent few, who now supply the places of the glittering courtiers offering flattering incense to the living emperor, warmly express their delight when pilgrims from far and foreign lands come to pay homage at his lonely sepulchre. The mausoleum itself is kept in tolerable repair by the government, but an air of desolation

is spread over the surrounding buildings. The great gateway belonging to the outer wall is in so dangerous a state, that visitors are afraid to venture under its trembling walls; large stones detached from the main edifice are constantly falling, and a breach in the neighbouring wall, another symptom of neglect, affords a safer entrance. The renown so justly linked the name of the great Akbar is of so absorbing a character, that few of the visitors to his splendid shrine bestow more than a passing glance at the recesses, not very unlike Roman Catholic chapels attached to some great cathedral, where the less distinguished scions of his house repose. One of these is particularly interesting, from its containing the ashes of a Hindoo princess, induced by political considerations to give up her kindred and caste, and become the wife of a foreign conqueror differing from herself in colour and in creed. The Moghuls of that period still retained the fairness of complexion upon which at the present day they pride themselves, though with little justice, since frequent intermarriages with the children of the soil have deepened the tint of their skins to the same swarthy hue. Throughout the whole course of Mohammedan invasion, the most determined hostility to unions of this nature has been manifested by the unbending Hindoo: many thousand females have been sacrificed by their fathers and brothers, rather than they should fall into the hands of the profane conquerors who desecrated their altars with the blood of bulls; nevertheless, individual instances occurred, in which the concession was considered too essential to be withheld, and the daughters of Rajpoots have been found in the palaces of the Moghul.

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## CHANDGOAN.

The temple represented in the accompanying engraving forms one of the numerous edifices of the same nature which occur in lonely and unfrequented parts of India, and appearing as if merely formed to cheer the eye of the traveller as he journeys along an almost depopulated wilderness. The adjacent village to which this large and handsome pagoda belongs is so small and insignificant, as not to be mentioned in any map or guide-book hitherto extant. It is situated in the south-eastern quarter of the Jeypore territory, and lies in the route from Agra to Kota, and other places in Central India. Chandgoan occurs in the middle of a stage, and therefore it is only from some accident that travellers halt in its neighbourhood, or obtain more than a casual glance at the pagoda as they march along. The country round about is not by any means interesting, consisting of one of those flat arid plains thinly clothed with scattered trees, which so often fatigue the eye during a journey through the upper provinces of Hindostan.

The temple is very picturesque, and affords a good specimen of Hindoo architecture, unmixed by foreign importations; the pointed mitre-like figure of the cupolas show the antiquity of the structure, the greater number of Hindoo buildings erected after the

Drawn by T. Boys | Sketched by Capt. H. Elliot, R.N. | Engraved by W. Le Petit

# HINDOO TEMPLE AT CHANDNGOAN.

TEMPLE HINDOU PRÈS DE CHANDNGOAN. | HINDOO TEMPLE AT CHANDNGOAN.

FISHER, SON & CO. LONDON.

settlement of the Mohammedans in the country having the round domes introduced by the conquerors. The shrines of the deities are placed in these steeple-crowned temples; the part devoted to religious worship of a large pagoda frequently not bearing any proportion to that which is intended for the accommodation of the officiating brahmins and their various attendants. A troop of dancing-girls are often domesticated within the precincts of some well-endowed temple; they are not the most immaculate of their sex, but their devotion to the service of the god sanctifies their occupation, and the Nautch women belonging to a pagoda are never considered to be so degraded and impure as those who have not the honour to live under brahminical protection. Poor persons feel no objection to devote their daughters to this kind of life; and deserted children, who are taken out of compassion by the brahmins, are always brought up to assist at the religious festivals, which are frequently accompanied by theatrical exhibitions. There is one especially, in honour of Krishna, in which, after the dancing-girls have displayed their art, a ballet is performed by young boys educated for the purpose, who represent the early adventures of the deity during his sojourn in the nether world. These boys are always brahmins, and the most accomplished belong to Muttra, a place scarcely inferior to Benares in sanctity. The corps de ballet, if they may be so denominated, attached to any Hindoo establishment of great celebrity, travel about during the seasons of particular festivals, and perform at the different courts of Hindoo princes. They are always extremely well paid for their exertions, and become a source of wealth to the pagoda to which they belong. This explanation will account for the numerous suites of apartments intended for human inhabitants, which are usually to be found within the enclosures of the sacred buildings of the Hindoos.

Little or nothing is at present known concerning Chandgoan, though by its perfect condition it appears to have funds for its repair at its disposal. Placed upon the borders of Jeypore, it is not in the neighbourhood of any city of note; and though the province is now under British protection, it is rarely visited by the Anglo-Indian residents of Hindostan. The capital of the state, which is one of the most splendid cities of the peninsula, and certainly the finest belonging to Rajpootana, attracts comparatively a very small portion of attention. With the exception of the notice in Hamilton's Gazetteer, a work which is not so universally read as it deserves to be, little or nothing was known of this city until the publication of Bishop Heber's Journal, and the learned prelate seems to have been wholly unprepared for the magnificence of its architecture.

## VIEW NEAR KURSALEE.

At our halting-place near the village of Ozree, on the road to Kursalee, the immense assemblage of mountains, range swelling upon range, again forcibly brought the image to our minds of the waves of a mighty ocean lashed into fury, and rearing their billows on high, until, suddenly checked by an all-powerful hand, they ceased their wrath, and, stilled into sullen majesty, became gigantic masses of earth and rock. The clothing of these hill-sides favours the idea, adding considerably to their wave-like appearance, and presenting altogether a chaotic mass of wild and singular grandeur.

Kursalee is a large and flourishing place, full of temples and brahmins, the latter-named gentry establishing themselves in great abundance near the scenes most in repute with the numerous pilgrims resorting to the sacred sources of the Ganges and Jumna, from whose pockets these wily priests contrive to pick a very pretty subsistence. The brahmins who are attached to the temples have certainly the best of it, for the numbers resorting to the hills for the purpose of making as much as they can of their sacred caste, render it necessary that some should toil for their support. Occasionally we find them populating a whole village, and settling down as cultivators; and many who are not so fortunate as to establish themselves as proprietors of land, travel to and fro from the hills to the plains, with jars of the holy water, which obtain a ready sale among the pious who are unwilling or unable to make the pilgrimage themselves. During their journeys, the sanctity of the order is sufficient to procure board and lodging gratis; to refuse a meal to a brahmin would, indeed, be a heinous offence, for which no punishment, either in this world or the next, could be considered too great. Some of the temples are said to have been miraculously raised by the gods themselves, and of course derive superior holiness from that circumstance: they are adorned, according to the revenues of the neighbouring devotees, with ornaments of various descriptions, musical instruments, and images of different degrees of value.

The horns of numerous species of deer are very favourite decorations, both of temples and tombs, the natives attaching some peculiar virtue to these sylvan trophies, and believing that they exercise a mysterious influence over their present and future fortunes. In addition to the worship of the numerous deities introduced by the brahmins of the plains, it is supposed at no very remote antiquity, the people of the hills have a very extensive catalogue of superstitions exclusively their own, performing religious worship to the symbolical representations of good or evil beings, which their imaginations have invested with supreme power. The cow is, however, reverenced by the most degenerate followers of the brahminical faith; and when we first occupied the hills, the very poorest persons have refused to sell one of these sacred animals to a purchaser of a different persuasion, even though he engaged to respect a life so highly venerated, and offered gold in exchange.

The sacred character of the cow does not secure it from hard work, it being employed in the laborious departments of agriculture, in the same manner pursued by the more orthodox Hindoos of the plains; but it is better treated, being fed and tended with much greater care than the ill-used animal mocked by the worship of those who often prove cruel task-masters.

Some fine pieces of land attached to the neighbouring villages are wholly appropriated to the maintenance of the temples and their priests, and the images in some of these pagodas are remarkably well executed. The five brothers of the Pandoo family, who make so conspicuous a figure in the cave-temples of Ellora, have a religious edifice dedicated to them at Lakha Kundul, a beautiful village in this district, where is also to be found a bullock couchant, of black marble, as large as life, and sculptured by no mean hand. Our road to this lovely place, which deserves more than a passing remark, led through a noble forest, in which the oak and the rhododendron mingled freely with the pine, and on emerging from these woody labyrinths, we came at once upon the Jumna, as it swept round the base of a lofty mountain, covered with wood to its topmost height. Presently we reached a little valley, our march taking us along the side of gentle eminences in a high state of cultivation, and there, shaded by a grove of fruit-trees, stood a temple, in one of the most beautiful situations imaginable, an opening between the neighbouring hills affording a view of the snowy mountains, and a cascade, which forms their welcome tribute to the plains. This valley, in addition to its natural beauties, wore a trim appearance, the evidence of human occupation; the apricots attained their largest size, and the enclosures of flowering hedge-rows were neatly kept.

The scenery of the glen of the Jumna is universally allowed to be exceedingly beautiful; some, however, of our party preferred that of the Rupin and Pabar rivers, where the precipices close in over the gradually rising bed of the stream, steeper and still more grand at every march, and where the forests which clothe the bases of these cliffs assume an aspect of more purely alpine character than those in their neighbourhood, the dark yews, cedars, and firs, and the silver birch, occurring in greater profusion than in the vicinity of Kursalee, though at so much higher an altitude. It is difficult to decide between the various claims to beauty which these striking scenes possess. One of our fellow-travellers was particularly delighted with a march along a steep ascent through woods of oak and rhododendron, which lasted a whole mile. Upon reaching the summit, an exceedingly grand prospect of the snowy peaks, from Bunderpooch to the right, and Bachunch on the left, was obtained, the lower view being wide and varied, showing the course of the Jumna to the south-west, until it was lost in a distant range. The mountain he traversed was white with recent snow, but many of the surrounding peaks, which rose still higher, were, on account of their greater steepness and shaft-like summits, of the most deep and sombre hue; subsequently descending, we followed another beautiful tract of forest, of a perfectly new character, the trees being ash, sycamore, horse-chestnut, bamboo, and the wild pomegranate, which were growing luxuriantly at the elevation of six thousand eight hundred and sixty-seven feet above the level of the sea.

## FORTRESS OF BOWRIE, IN RAJPOOTANA.

THE name of Rajpoot is connected with military enterprise, every man, so calling himself, feeling compelled to support his claim to the proud title by wielding a sword. In consequence of the warlike disposition of the inhabitants, and the difficult nature of the country, Rajpootana never was thoroughly subdued by those victorious Moguls, who carried their conquests throughout many well-defended provinces, down to the more easy acquisition of Bengal. At feud with each other when not engaged in combating an invading stranger, the chieftains fortified themselves upon heights which they deemed inaccessible to a hostile force. The native idea, founded upon a code of military tactics now exploded, that safety was best to be found at great elevations, has much improved the appearance of the country in all hilly districts. Whatever modern fortifications may have gained in strength, they have lost in picturesque effect; and most persons who have had any opportunity of contemplating the bastions and towers of feudal times, will sympathize with the disappointment experienced by Sir Walter Scott, when he first beheld a modern citadel.

Ruined villages, of which there are abundance in India, are not more plentiful than the fortresses to be met with immediately as the upper provinces are gained, and we approach a country capable of being defended from a height. Every little rajah, or petty chief, climbs an eminence, and entrenches himself within walls of mud or stone, according as his means will afford: these eagles' nests are garrisoned by troops of retainers, armed with spears, and bows, and rusty matchlocks, and bearing the defensive weapons so long out of use in Europe, namely, the shield. The country comprehended under the name of Rajpootana, is comprised of so many districts, that every variety of scenery is to be found in it; but though the valley of Oodipore, and other equally beautiful portions, are celebrated for the exquisite loveliness of the landscape, the general character is that of sterility. The country, therefore, represented in the plate, surrounding the fortress of Bowrie, must be considered as a favourable specimen: wood and water, which fail in many other tracts, are here abundant; the banian affords an umbrageous foliage to the scene, and the one delineated in the accompanying engraving will give the reader an accurate idea of the manner in which a whole grove is produced from the parent stem. Each of the pendent fibres, upon reaching the ground, will take root, affording support to the branch whence it has descended, and enabling it to push out farther, and fling down other pillars, until at length a wide area all round is formed into avenues, some of these trees covering several acres. A native, who regards this beautiful product of nature with the greatest veneration, will never, with his own consent, permit a banian-tree to be cut down, or mutilated; few, however, are allowed to spread themselves to their greatest extent, as the ground is in many places too valuable to be thus occupied. The small fig produced by the banian furnishes nutritious food to immense multitudes of

Drawn by W. Westall, A.R.A. Sketched by Capt. C. Ashe.

Engraved by A. Le Petit.

FORTRESS OF BOWRIE, IN RAJPOOTANA.

FISHER, SON, & Co. LONDON.

Drawn by S. Austin. Sketched by Capt. R. Elliot, R. E. Engraved by J. Kennet.

JUMMA MUSJID, - MANDOO.

*JUMMA MUSJID,—MANDOO.* *JUMMA MUSJID,—MANDOO.*

FIELDER, SON & Co LONDON.

animals—monkeys, squirrels, peacocks and various other birds—living amid its branches; and, indeed, so great are the advantages to be derived from its shade, and from the protection it affords to the inferior classes of the animal creation, that it is not surprising that the Hindoos should look upon it as a natural temple, and be inclined to pay it divine honours.

There is a tree of this description on the banks of the Nerbudda, which, though exposed to the devastating influence of high floods which have washed a portion away, measured two thousand feet in circumference;—only the principal stems, three hundred and fifty in number, being included. Travellers seek shelter in these magnificent pavilions, and the religious tribes of Hindoos are particularly fond of resting beneath their umbrageous canopy. Under many, a resident brahmin is often to be found, and few are without their attendant priesthood in some shape or other—the Jogeis, Byragees, Gossaens, Sunyesses, or other denomination of Fakeers.

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## JUMMA MUSJID,—MANDOO.

Those only who have had an opportunity of remarking the noble countenances, exalted stature, and dignified bearing of the few specimens of the tribe, who, in the humble capacity of apple merchants and camel drivers, make annual visits to Hindostan, can form an adequate notion of the splendid natural gifts lavished on the Afghans. They claim to be of Jewish origin, and, though their features (resembling portraits of the Jews by the old masters), their names, and many of their customs, favour the belief, yet the proofs are incomplete. The Afghans owed their first introduction into Hindostan to the commercial dealings which they carried on between that country and Persia; but, establishing themselves upon the throne of Delhi, they became for a time masters of the kingdom, and have left in many parts numerous memorials of their former supremacy. The Jumma Musjid, at Mandoo, is said to be the finest and largest specimen of the Afghan mosque at present to be found in India. Its wild and desolate aspect, as it appears in the accompanying plate, is exactly correspondent with the state of the city, deserted and reduced to a heap of ruins. Mandoo has already been described as the ancient capital of the Dhar rajahs; standing on the summit of one of the mountains of the Vhyndian range; it was formerly a place of considerable importance—strong by nature, and rendered still more so by art; but, since its reduction by Akbar, it has fallen into decay, being, for a long time prior to the British conquests in Malwa, a stronghold of Bheel robbers. The remains of a part of the piazza, declare that the Jumma Musjid at Mandoo was formerly enclosed in a quadrangle, according to the usual style of similar edifices in India; the smallness and roundness of the cupola show the peculiar characteristics of Afghan architecture. Domes of similar construction are to be seen in the ruins of the adjoining college, now nearly reduced to a heap of stones.

The small number of human beings, who now share the city with numerous families of wild beasts, consist of a few Hindoo devotees, who are at little pains to defend themselves from the attacks of tigers, conceiving that death from one of these animals affords a sure passport to heaven.

There is scarcely any mention whatsoever of Mandoo in a journey from Agra to Oojein, a city only sixty-five miles distant, performed in 1792, though the travellers crossed the Chumbul not far from its source, near the mountain-city. The buildings of Mandoo are chiefly built of red schistus, which is found in the neighbourhood; and the scenery is described as being very beautiful, especially on the banks of the Chumbul, which presents a large body of rapidly-running water, bounded by hills of different elevations, and the most picturesque forms. The water of the Chumbul is extremely clear, and it is overshadowed in many places by groves of trees. The fertility of the soil, and the favourable nature of the climate, are exemplified by the redundance of vegetation which has sprung up in every part of Mandoo; trees have planted their roots amid the stone-work of the Jumma Musjid, and its once paved area is overgrown with shrubby plants, and long jungle grass, now the haunt of tigers, which lodge in its palaces, and bring forth their young in the halls of kings.

There is little chance that Malwa will become sufficiently flourishing and populous to fill Mandoo with inhabitants, before its neglected buildings shall have fallen into utter and irremediable decay. New generations will probably choose new sites for their cities, and, in a short time, the last vestiges of its former glory will have wholly disappeared.

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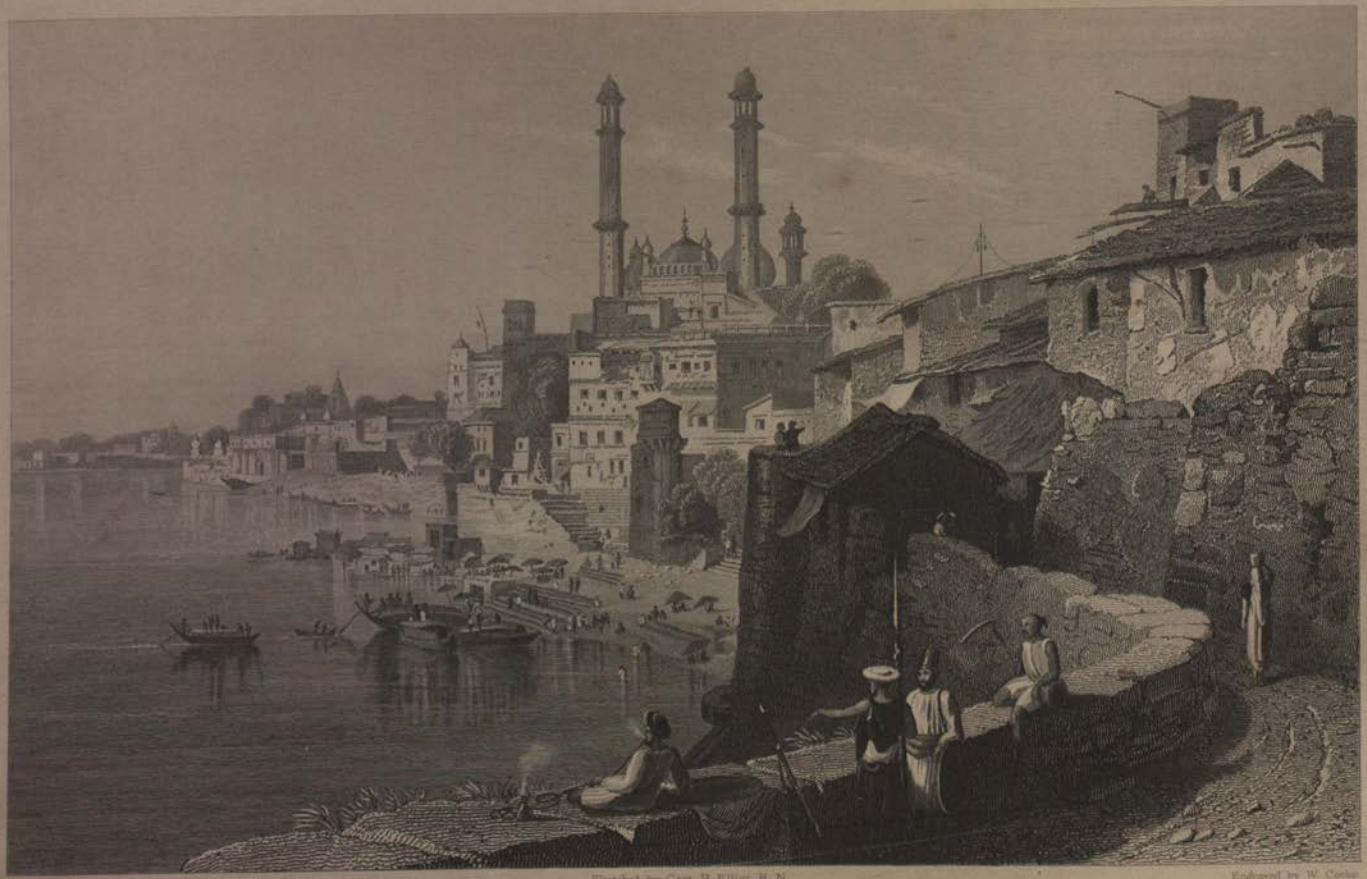
## BENARES.

In ascending the Ganges, the first indication given to the anxious stranger of his approach to the holy city, is afforded by those lofty minarets which tower above the dense mass of buildings, spread in picturesque confusion, along the curved margin of the river, to the distance of nearly five miles. Cold indeed must be the heart which does not glow, as the gorgeous panorama discloses itself—and temple, and tower, long pillared arcade, broad ghaut, and balustraded terrace, come forth in full relief, interspersed with the rich dark-green foliage of the peepul, the tamarind, and the banian; and, garlanded at intervals with lustrous flowers, peeping through the interstices of highly-sculptured buildings, bright tenants of some blooming garden sequestered amid their spacious courts.

Few cities, however splendid, present so great a variety of attractive objects as Benares. The absence of all regular plan, the great diversity of the architecture, the mixture of the stern and solemn with the light and fantastic, give a grotesque appear-



Drawn by W. Purser. Sketched by Capt. R. Elliot, R.N. Engraved by W. Cooke.

# AURUNGZEBE'S MOSQUE, AT BENARES.

*MOSQUÉE D'AURUNGZEBE, BENARÈS.* *AURUNGZEBEN'S MOSCHEE, ZU BENARES.*

FISHER, SON & Co. LONDON.

ance to some portions of the scene; but the effect of the whole is magnificent, and many of the details are of almost inconceivable beauty.

The ghauts, or landing-places, broad flights of steps descending into the river, are the only quays, if such they may be called, which the city possesses: the buildings, for the most part, project into the water, although it is thirty feet below the level of the bank; and the whole line, from sunrise until long after sunset, is swarming with busy multitudes engaged in various occupations. The ghauts are crowded with people, some lading or unlading the numerous native vessels which convey merchandise to and from this grand mart for the commerce of Hindostan Proper; others drawing water, performing their ablutions, or engaged in prayer; for, notwithstanding the multiplicity of the temples, the religious worship of the Hindoo is performed in the open air.

Although the rooted hatred entertained by the followers of the prophet, against every species of idolatry, prompted them to promulgate their own creed by fire and sword, wheresoever their victorious armies penetrated, the desecration of the holy city was not effected until the reign of Aurungzebe. The emperor being determined to humble the boast of the brahmins, levelled one of their most ancient and venerated pagodas to the ground, and erected a mosque on its site, whose slender spires, springing up into the golden expanse above, seem to touch the skies. In a city so crowded with splendid architectural objects, it required some bold and happy design, to produce a building which should eclipse them all; and this has certainly been effected by the minarets, which attract and arrest the gazer's eye from every point.

Previous to the erection of these graceful trophies of the Moghul conquest of Hindostan, the brahmins pretended that their city could not be affected by any of the changes and revolutions which distracted the world, of which it formed no part, being the creation of Siva after the curse had gone forth which brought sin and sorrow upon earth, and upheld by the point of his trident. The priesthood have been obliged to abate some of their lofty pretensions, since Moslem temples have been raised beside the shrines of their deities; and blood, not required for sacrifice, has been, and continues to be, shed within the precincts of the city.

The Mussulman inhabitants do not choose to relinquish their *kababs*, in consideration for the religious scruples of their Hindoo neighbours, and kill and eat without ceremony. They have established butchers' shops in some of the principal thoroughfares, which display, upon long skewers, those lean morsels of meat, the most esteemed roasts of an Asiatic board, but which, previous to their removal to the *Bur wachee khana,* cook-room, furnish a delicious regale to some millions of blue-bottle flies. Formerly the slaughter of an animal by any hand save that of the priest, and for any purpose excepting that of religious sacrifice, would have occasioned a revolt in the holy city: but the brahmins have now been accustomed to see the sacred cow fall a victim to the appetites of their rulers; and the neighbouring bazaars are well supplied with both beef and veal, articles of food, from which the East India Company's civil and military servants, unwilling to offend the religious prejudices of the natives, for a long period abstained, in this, the strong hold of their superstition.

Although the view of Benares from the river, must be considered the most beautiful and imposing, no correct idea can be formed of this singular city, without penetrating into the interior, threading its mazy labyrinths, and taking a bird's-eye view from some towering height. The ascent of the minarets is usually attempted by those who are not afraid of encountering fatigue. The open cupola, or lanthorn, at the top, is gained by a narrow, but not very inconvenient stair, but as, with the want of precaution common to all classes of Asiatics, the apertures for the admission of light and air are left totally unguarded, it is only those who possess strong heads and well-strung nerves, who can look down through these dangerous apertures, without encountering a very painful degree of dizziness and tremor.

After winding through lanes and alleys, so narrow that a single individual must be jostled by every person he meets, and where a brahmanee bull, an animal privileged to roam wheresoever he chooses, may block up the passage, and render it impassable during his pleasure, the astonishment is very great, when we perceive that the closeness of the city is chiefly confined to its avenues. Looking down from the minarets, or some other commanding height, upon the city of Benares, as it lies spread out like a map beneath us, we are surprised by the stately gardens and spacious quadrangles occupying the ground between the high buildings which line the narrow streets. Some of these secluded retreats are remarkably beautiful, surrounded by cloisters of stone, decorated with a profusion of florid ornaments, and flanked by some high tower, whence the most delightful prospect imaginable may be obtained of the adjacent country, with its fertile plains, umbrageous woods, and ever-shining river. Others, smaller, are laid out in parterres of flowers, with a fountain playing in the centre, and all are tenanted by numerous birds of the brightest and most resplendent plumage, flocks of every variety of the pigeon and the dove common to the plains, blue jays, yellow-breasted sparrows, and whole battalions of ring-necked paroquets, with their brilliant feathers gleaming like emeralds in the sun, as they skim along, soaring far above the mango-trees which bear their nests, yet seldom overtopping the crowning pinnacle of the minaret, whence the spectator surveys the singular and beautiful objects revealed to his admiring gaze.

At a short distance from the minarets, to the left, the house of the Peishwa, a Mahratta prince of great wealth, is visible in the accompanying plate, towering above all the other buildings; it is seven stories in height, and from the terrace on its roof, which is surrounded by a parapet breast high, a prospect as extensive as that from the minarets, may be obtained.

It is no uncommon circumstance, for the princes and nobles of Hindostan, whose possessions lie at a considerable distance, to build or purchase a residence in the holy city, to which they may repair during the celebration of particular festivals, and where they are anxious, when worn out by the cares of state and the deceitfulness of the world, to spend their last days. Those who die at Benares, in the favour of the brahmins, are assured of immediate absorption into the divine essence; nor is this privilege confined to any sect or caste; such is the sanctity of the place, that persons who have committed the most frightful crimes, or have ever been convicted of that worst species

THE GANGES ENTERING THE PLAINS NEAR HURDWAR.

of sacrilege, eating beef, may secure a glorious immortality, by yielding up their spirit in this hallowed spot, provided always that they have been charitable to the brahmins.

Though there is no garden or pleasure-ground attached to the Peishwa's residence, the building affords a very fair specimen of the habitations of wealthy Hindoos. There are outer windows only on one side next the street, which contains seven large apartments, rising over each other; the rest of the chambers open upon covered galleries, surrounding three sides of a small court, and the communication from story to story is very curious. A single flight of stairs leads from the lower to the upper apartment, which must be crossed before the next flight can be gained; a mode of constructing a staircase which is often seen in native buildings in India, and which suits well with the jealous precautions formerly necessary in the unsettled state of the country. Some of the apartments are furnished with bedsteads peculiar to the Mahrattas, a platform of polished wood, slightly curved, suspended from the ceiling at an easy distance from the ground: the panels and pillars of these rooms are of carved wood, and their decorations were composed of rich carpets, and silver vessels, very splendidly wrought.

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## THE GANGES ENTERING THE PLAINS NEAR HURDWAR.

After journeying for some days through an inland country, the sight of a river always affords gratification, and at all times and seasons European travellers, possessing the slightest degree of sensibility, share in the enthusiasm with which the natives hail a view of the Ganges. At the spot in which we now beheld it, the sacred river was peculiarly interesting: it had already traversed in its winding course over a hundred and fifty miles, from its secluded mountain birth-place, amid mighty labyrinths of rocks; and, now, having forced a passage through the last barrier, fairly emerged in a broad clear stream upon the plains. No longer opposed by difficulties, the rage and fury of its rush has subsided, tranquillity characterizing the torrent which came foaming and dashing from its source, now leaping a precipice, and now wearing away the solid rock in the impetuosity of its progress.

Beyond the point in which the Ganges enters the plains, to its final junction with the ocean, a distance of twelve hundred miles, it flows smoothly and placidly along, occasionally vexed and ruffled by the tempest, or, assuming an alarming degree of velocity, as swelled by the melting of the snows, its strong current flies with the speed of an arrow. There are, however, no cataracts in its long descent towards the sea, the fall being somewhat less than a foot a mile, through a channel which varies in width very considerably in particular places and at particular seasons, until, as the mighty river approaches the ocean, it spreads out its waters afar, pouring them forth in a flood ten miles broad. The Ganges is not fordable below its conflux with the Jumna; but though it may be crossed by men and animals at several places previous to its junction

with this majestic tributary, the navigation is never interrupted from the spot in which it runs into the plains. Its rise is seldom above thirty-two feet, and when it reaches this height, it spreads over the adjacent country like a sea, inundating the low land, and frequently destroying whole villages, those that remain rising like islands in the midst of the flood.

The road by which we travelled was skirted on one side by a precipitous craggy range, clothed with lichens and creepers of various descriptions, and crowned occasionally with a tree spreading its delicate foliage against the sky, a ladder of bamboo here and there aiding the ascent. Beautiful wild flowers, some of them highly odorous, were springing from the clefts, while the bright river which glided beside us blushed with the pink of the lotus blossoming on the surface.

The Ganges, at this place, abounds with fish of all kinds; and, amongst them, the king of the finny tribes, the noble mahaseer, or great-head, which by many persons is esteemed the most delicious fresh-water fish which ever gratified the palate of an epicure. It rises to the fly, affording excellent sport to the angler, sometimes attaining the size of a large cod, and is taken with considerable difficulty, even by those who have been accustomed to salmon-fishing in the most celebrated rivers of Scotland. The mahaseer is sent to table in various ways, Indian cooks being famous for their fish-stews and curries; but it does not require any adventitious aid from the culinary art, as it is exquisite when plain-boiled, being, according to the best gastronomic authority, luscious but yet unsatiating. In India, fish can only be eaten in perfection on the banks of the stream where it is caught; it must be cooked immediately upon its capture, for it will not bear salt, and after boiling can only be kept for a few hours in a pickle composed of vinegar, chilies, and green ginger. With respect to this latter adjunct, those who possess any philanthropic feeling will unite in the hope that at some not very distant period the root which produces it may be made to flourish in European gardens, for there can be nothing that enters more generally into the composition of every dish, whether savoury or sweet. The warm aromatic flavour differs widely from the harsh biting heat of the dried root, while the stewed slices possess a degree of richness and delicacy which are highly agreeable to the taste. This digression in favour of the mahaseer, and green ginger, though characteristic of Indian travellers, may be considered by some readers out of place at an approach to one of the most sacred spots throughout Hindostan.

We were journeying to the gate of Huna, or Vishnu, the most popular of the Hindoo triad: the town of Hurdwar, or Hurrudwar, a scene chosen from time immemorial for the concourse of pilgrims from every part of the Eastern world. To behold the Ganges at the moment in which, having forced a passage through the mountains, it glides in one broad stream along the plain, seems to the exhausted devotee, who has suffered every fatigue and privation consequent upon a long and painful journey, aided by very scanty means, as more than a recompense for all his toils. He gazes, enraptured, on the holy river, and, gathering up his failing strength to the task, presses onward, but too happy to yield up life with the first plunge of his body in the hallowed

wave. A blessed immortality is, according to universal belief amongst the followers of Brahma, secured to the person who thus has ended his career on earth; and many, wearied of life, and anxious to enter scenes of purer enjoyment, will either commit suicide, or, if too feeble to perform the act themselves, prevail upon their friends to hasten the moment of dissolution, leaving their bodies to float down the Ganges, while their souls are absorbed in the Divine essence.

It is at this place that persons journeying from a great distance are anxious to fill their jars with water, in order that they may carry a portion of the sacred element to their homes. Sometimes these water-pots are conveyed in a very picturesque manner, being slung upon bamboos resting upon the shoulders of long files of men, and gaily decorated with flowers and peacocks' feathers. Rich and pious Hindoos, who inhabit the Deccan and other remote provinces, spend large sums of money in procuring the holy-water of the Ganges, which is brought to them by a class of persons who obtain their livelihood by their long journeys. They are, however, content to take the water at the nearest point, and, if not basely maligned, are said to have little scruple about supplying any deficiencies, occasioned by breakage and leakage on the road, at the first river or well which they pass on their way. Some precautions are taken to prevent these frauds: in order to prove that the water has in reality been brought from the Ganges, the bearers obtain a certificate to that effect, together with a seal, with which the proper official at the place where it is filled, closes the vessel. The jars are enclosed in a frame-work of bamboo slung at either end of a pole of the same, which is carried across the shoulder, and is borne in this manner many hundred miles. The bearers of the Ganges water, though having literally nothing to tempt the plunderer, have been frequently murdered of late years by those frightful bands of assassins, the Thugs, who consider it to be an act of duty towards their goddess Bhowanee, who represents the destructive power, to sacrifice all the victims which she throws in their way, and therefore murder the most poverty-stricken wretches, in the hope of being rewarded by a richer booty.

An acquaintance with a tithe of the horrors, the shocking waste of human life, the fearful sum of human suffering, produced by the most barbarous as well the most inconsistent religion which the distempered imagination of man has ever framed, suffice to call forth melancholy feelings in the breast of the Christian spectator, as he gazes upon the bright waters, subjected to so many and such dreadful pollutions. Recognizing the Supreme Power in the blessings which a benignant Deity lavishes upon the objects of its creation, an untutored mind may be forgiven, if, ignorant of the Source whence the benefit is derived, adoration and homage should be paid to the tree affording shade, or to the river, which supplies the element so necessary for the preservation and enjoyment of life. But the Hindoos have, with the blindest perversity, departed from the early simplicity of their creed, and have reared, throughout scenes of tranquil beauty, altars cemented with human blood, desecrating the pure waters of the Ganges with the swollen corses of the dead, who have been murdered on its banks, in obedience to the most horrid superstition. It is deemed incumbent upon the relatives of a dying person

to hurry the unfortunate to the side of some sacred river, there to breathe the last sigh; and when death is protracted, and exposure to cold dews or a burning sun fail to accomplish the object desired, the sufferer is relieved from his miseries by a more summary mode, the mouth and nostrils being stopped with the mud of the Ganges, which is supposed to possess purifying qualities. There can be no doubt that the death of multitudes is hastened by this process: for when once a patient is brought down to the water to die, recovery is deemed disgraceful, inasmuch as it proves that the person thus escaping is rejected by the gods.

In consequence of the expense of burning a corse upon a funeral pile, wood being in India both scarce and dear, individuals belonging to the poorer classes are after death thrust into the river with very little ceremony, affording a shocking spectacle to unaccustomed eyes, as they float down generally with the ghastly head above the water. People who can afford it, obtain wood for the performance of the last sad rites; but, generally speaking, they grudge the cost of a quantity sufficient for the purpose of reducing the body to ashes; it is merely scorched a little, and then consigned to the Ganges. When incremation is completed, the traveller who is so unfortunate as to pitch his tent or moor is boat near the scene of action, suffers very considerable annoyance from the effluvia arising from the burning corpse, while at the same time his eyes may be shocked by the sight of some huge carrion-bird, wafted down the river by the prey which it has seized and is devouring; a corpse being frequently indicated by the vulture which has perched upon it.

These are some of the sights which deform a river, whose calm and heavenly beauty few can behold unmoved by admiration. Cold indeed must be the person who could refuse to acknowledge the loveliness of the scene presented in the accompanying plate; and every step of the road there delineated, constructed by government into the valley of the Dhoon, leads to some region equally gratifying to the eye of taste.

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## BENARES.

The annexed view is taken from the upper part of the city of Benares, looking down the Ganges; and it affords a lively idea of the splendid panorama which this celebrated place presents to those who have an opportunity of seeing it from the river. The minarets of Aurungzebe's mosque, at once the pride and shame of the holy city, appear in the distance; and the foreground is occupied by one of those stately but fortress-like mansions, which are so commonly to be found all over India. There are a great many habitations equally large, and of equally solid construction, in Benares; they occupy an extensive portion of ground, each comprehending several quadrangles, or courts; and, considering the great bulk of the population, which is estimated at about 630,000 souls, and the comparatively narrow limits of the city, it is surprising that so much

Drawn by T. Boys. Sketched by Capt. R. Elliot R.N. Engraved by Heath.

BENARES.

BENARES. BENARES.

space could be permitted to one family, even though the persons composing it, and their retainers, might be exceedingly numerous. The seclusion so much affected by Asiatics in their domestic residences, is completely attained by the mode of building represented in the plate; where the walls are so high, and the towers so strong, the females may be indulged with something more than the few yards of sky to which the prospects of the greater portion of Hindostanee women of rank are limited. In some places, however, even the high terraces and elevated turrets, running along the exterior surface of the walls, are the exclusive monopoly of the men, who may be seen in an evening enjoying the dewy air in these pleasant places, while their wives and daughters are fain to be content with some narrow confined court-yard below. The love of flowers, common to all the females of Hindostan, must be an instinct rather than a taste: many never see them before they have been gathered.

They have no idea of water, except that which can be obtained from looking at it in a basin or jug; and it is scarcely possible to imagine the gross state of ignorance the jealousy of man has doomed beings as intellectual as himself. With some, the system works well; they are quiet under the tyranny, fancying, because it is only the lower orders of their sex who are indulged with liberty, that to be enslaved is to enjoy dignity exclusive, and therefore to be prized; others, more lively and intelligent, are possessed with an insatiable curiosity to acquire information respecting things which they are not permitted to see; they are continually tormenting those about them with questions, puerile, of course, since infants in European countries have better opportunities of obtaining knowledge; and, for want of more noble employment for the mind, they are apt to become harsh and tyrannical, many being known to exercise the greatest cruelty over their dependants. That instances of barbarity, practised by women reduced to so degraded a state, are not more frequent, is a strong argument in favour of the natural amiability of the sex in Hindostan: it is not easy, even for a European female, to obtain access to the best society of natives of her own sex; but when such opportunities have occurred, the observations made have been highly favourable to the intellectual endowment of a class who have to struggle with so many disadvantages. Though few can read, they all speak correctly; and it is said that even the women-servants, who have been brought up in the zenanas belonging to persons of rank, express themselves in very superior language to those who are employed in attendance upon European ladies. The Hindostan females are frequently very expert at the needle, although that kind of employment does not belong exclusively to women. Men do not think it disgraceful to earn their subsistence by embroidery, and at Benares they may be seen sitting in open shops busily employed in flowering muslins: mending shawls is also a lucrative occupation; and many of their operatives are so expert, as to make the worn-out portions which they have restored, so exactly resemble the rest of the web, as to defy the strictest examination. Shawls, considerably the worse for wear, are thus frequently sold for new ones at Benares; and it is not until they drop to pieces, that the purchaser discovers how much he has been deceived in his bargain.

Benares is famous for several manufactures. The striped washing-silks which are

worn there, are much in request for female garments: there are also gauzes of various kinds, and every description of gold and silver tissue and brocade; the last is called kincob, and is most frequently sold in the scales, fetching its own weight in gold, the silk with which it is intermixed paying for the workmanship. The Benares turbans are exceedingly splendid; some are formed of scarfs of gold or silver tissue, with rich bordered ends, and others are of velvet, so exquisitely wrought with the needle, as to look like a constellation of jewels. Besides these, and other native productions, Benares is one of the great marts of the riches of the East. Diamonds, pearls, and other precious gems, are brought from all parts of Asia, together with shawls, spices, gums, dyes, and perfumes. It is, perhaps, only here, and at a few other places, that the finest products of the looms of Dacca are procurable. Hindostanee females of rank delight in attiring themselves in a drapery of a texture so thin and transparent, as scarcely to be visible, except when folded many times together. This is called night-dew; and it is said that a certain monarch, objecting to the indecency of his daughter's dress, was told that she had clothed herself in several hundred yards of muslin. This delicate article is very expensive, and in all probability never found its way into European markets.

The extraordinary influence which the British government has obtained in India, can in no place be more strongly displayed than in Benares, where the brahmins were formerly lords of the ascendant, and might commit any act they pleased with perfect impunity; for the Mohammedans, though leaving a proud emblem of their triumph in the mosque, so often mentioned, did not make any permanent conquests in the immediate neighbourhood of the holy city. The privileges of a brahmin are not recognized by the law of the British courts of judicature: if a murder be proved against him, he must suffer for the crime; and though all suicides cannot be prevented, they are far less frequent than heretofore. The curious custom of sitting dhurna, formerly so common amongst Hindoos, is not practised to so great an extent at Benares, as in many other parts of India, where debts have been recovered, and grievances redressed, by the most extraordinary means which the weak ever devised against the strong. The oppressed party, either singly or in numbers, clothed in mourning attire, with ashes on the head, sit down in some convenient spot, refusing to eat or to sleep, until they shall obtain justice. The enemy, thus assailed, is compelled by the prejudices of his religion, if a Hindoo, to abstain from food also, until he can come to a compromise; the blood of the person dying under this strange infliction being upon his head. Even Christians, whose consciences have not been so tender upon the subject, have felt themselves awkwardly placed when the dhurna has been performing at their doors, especially at Benares, where, upon one occasion, nearly the whole population assumed the attitude of mourning, sitting exposed to the weather, and to the danger of starving, to procure the repeal of an obnoxious tax. The ghauts of Benares, at another time, exhibited the same strange and awful spectacle, upon the desecration of the sacred well, by the blood of a cow killed by a Mussulman party: but such sights are becoming very rare; and, not-

Drawn by S. Prout, Esq.  Sketched by Capt. R. Elliot, R.N.  Engraved by R. Sands.

# FRONT VIEW OF THE KYLAS, CAVES OF ELLORA.

*FRONTISPICE DU KYLAS, CAVEAUX D'ELLORA*

*DIE VORDERE ANSICHT DES KYLAS, HÖHLEN VON ELLORA.*

FISHER, SON, & Co. LONDON.

withstanding the superstition which now prevails in the lotus of the world, the learning for which it has been so highly celebrated will, no doubt, take a new direction, and lead, if not immediately to the establishment of Christianity, to a better form of religion, more nearly approaching to that pure deism of which the brahminical worship is a corruption.

## KYLAS—CAVES OF ELLORA.

THE front entrance of Kylas, the heaven of Siva, one of the central excavations of the hill of Ellora, represented in the accompanying plate, from the want of uniformity of design, is less beautiful than many of the façades which have been sculptured in this noble range. But though deficient in exterior elegance, the cave of Kylas, of which the part exhibited in the engraving is merely an outwork, is perhaps the most splendid of any that Ellora can boast; and it is only necessary to refer to a former portion of this work, to bear out the assertion. The top of the pagoda, which stands insulated in the centre of a cleared area of considerable magnitude, and which is ornamented by several colossal statues, appears above the wall connecting the gateway and the chamber over it with the scarp of the rock. The summit of one of the obelisks is likewise to be seen, together with the hill which rises, though not to any great elevation, above.

The height of this outer gateway is fourteen feet, and it leads into a passage having apartments on either side, fifteen feet by nine. The sculptures on the outside are partly Bhuddist and partly Brahminican, and over the door is the Nagara Khana, or music-room, the floor of which forms the roof of a passage leading from the entrance into the excavated area within. Notwithstanding the introduction of Bhuddist emblems, the Kylas belongs to the brahmins, being evidently, with those who occupy its immediate vicinity in the central range of the hill, dedicated to Siva, whose sacred bull occupies a conspicuous place in the interior. The antiquity of the Bhuddist religion over that introduced by the brahmins, has been strongly insisted upon by many of the learned; but the greater number contend that the disciples of Bhood were the reformers of the wild creed, which converted attributes into deities in such multitudes, as to produce a perfect mob in its Olympus. Though having its origin in Hindostan, Bhuddism is no longer to be found in the place of its birth; but its followers succeeded in spreading their creed over the greater part of Asia, where it still prevails, though in a very corrupted state. The four southern excavations of Ellora are pronounced to be Bhuddist; while those upon the northern side are more doubtful, being by many of the learned attributed to the Jains, who, however, can scarcely be said to follow a distinct religion, their images being the same as those to which the Bhuddists pay homage, and their reverence for persons yielding themselves up to religious abstraction being equally profound. Though the Bhuddists have been expelled from India, two sects of Jains

still remain, who are held in great abhorrence by the brahmins, and who cordially detest each other. They do not admit their connection with Bhuddism, and they are only identified with it by similar customs and ceremonies, and by their acknowledgment of the same faith which has obtained in Thibet and Pegu. They agree with the brahmins in their adoration of the Ganges, and their respect for Benares; but they declare, that although others may be acquainted with the true God, they alone know how to worship him. Jain temples are to be found in several parts of India, but, like the brahmins, they have deserted those of Ellora. The Jains are not a very extensive community, but many belonging to the sect have attained considerable wealth in mercantile pursuits.

The obelisks of Kylas, one of which is visible in the accompanying engraving, the upper part arising above the outer scarp of the rock, are objects of great interest and curiosity. They are ornaments placed in front of the area between the temple and the gateway, and on either side of the chapel, if it may be so called, dedicated to the bull Nundi. These obelisks are of a quadrangular form, eleven feet square, sculptured in a great variety of devices, which are distinguished by the beauty of their finish: their height is about forty-one feet, and they were surmounted by the effigy of some animal, supposed to be a lion, which, though not an object of brahminical veneration, occurs very frequently in the sculptures throughout the cave temples. In a preceding view of Kylas, there is a representation of one of these obelisks, which would in itself be worthy of a visit from all the savans of Europe, were it not surrounded by objects still more wonderful. It is larger at the base than Cleopatra's needle in Egypt, and, as well as the remainder of the temple, belonged to the solid rock, being hewn out of the hill when Kylas, which, unlike the other cave excavations, is insulated, without the ponderous living roof which rises over the rest of the caves, was first projected. Kylas is also distinguished for the splendour of its upper story, the ascent is by two flights of stairs, one on each side of the principal excavation, consisting of thirty-six steps, winding inwards, which lead to the top of the portico of the temple, and conduct the visitor across a bridge to the apartments over the gateway, which appear in the annexed plate. The remains of a lion are seen on the top of the portico and in the interior there are two figures, pronounced to be sphynxes, the only place in which these emblems occur throughout the whole range of the hill. Sphynxes, it is said, are found in the Bhoodhist temples of Ava, and Sir Stamford Raffles fancied that he had discovered one in Java, but those in India have been subjects of great speculation and dispute. The bridge, so often mentioned, leading to the balcony over the gateway, is furnished with a parapet, three feet six inches in height; and from the balcony itself, the eye ranges over one of the most pleasing views which imagination can portray. The hill sweeps down for about half a mile from the excavations in gradual descent to the plain, which is of considerable magnitude, but relieved by scattered groups of trees, and the village of Ellora arising in the distance.

The temple of Kylas is still much frequented by faquirs, religious mendicants, who, however, are to be found wherever there is a spot which has once been esteemed holy.

Drawn by S. Prout. Sketched by Capt. E. Elliot, R. N. Engraved by W. Wellmoth.

# A CHINESE JUNK.—CANTON RIVER.

*VAISSEAU CHINOIS.—SUR LA RIVIÈRE DE CANTON.*

*EIN CHINESISCHES FAHRZEUG, AUF DEM CANTON FLUSSE.*

FISHER, SON & CO. LONDON.

It is necessary for visitors who wish to spend sufficient time amidst the excavations, to make themselves acquainted with the numerous objects of curiosity which they contain, to conciliate these people, who are fond of appearing to be of consequence, and lose no opportunity of showing that they will not suffer themselves or their religion to be treated with any kind of disrespect. In their character of holy men, it would be unsafe as well as unwise to give them just cause of provocation, but it is not difficult to secure their good will. A few rupees, or a present of grain, accompanied by courteous words and a disposition to respect their religious prejudices, will be invariably successful amid all classes of Hindoos, who, though not of that mild and peaceable temperament which has been so generally attributed to the worshippers of the cow, are easily subdued by kindness. A liberal, or even a just person, who possesses gracious manners, may make his way all over India with the greatest facility; no temple will be closed against him, and no privilege, which it is possible to grant, withheld. Unfortunately, the English are not conspicuous for the suavity of their manners, or for their toleration of foreign creeds and customs; and there is some danger, in throwing open India to all sorts of adventurers, of creating a disgust amongst the natives, which may occasion the loss of our empire in the East. The introduction of beef by the visitors at Ellora would, even now, be attended with serious consequences. Persons lately arrived in the country, who have had no opportunity of making themselves acquainted with the extreme horror which the Hindoos, in many parts of India, entertain at the bare idea of the slaughter of the sacred animal, are too apt to treat so ridiculous a prejudice with contempt, though there is nothing more likely to create a serious disturbance than the sacrifice of an ox in any spot esteemed holy.

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## CHINESE JUNK,—CANTON RIVER.

Voyagers accustomed to the scientific improvements in ship-building which characterize the present era, are struck with amazement when they encounter for the first time, amongst the islands of the Indian ocean, the clumsy, ill-contrived vessels which still continue to be navigated by the Chinese. The description given of the large trading-junks at present in use amongst this singular people, by Barrow, in his Travels in China, is the best and most perfect which is extant, and, though quoted before, must be preferred to any less authentic account. After stating that these ships, in consequence of the peculiarity of their construction, appear to be very unfit to contend with the tempestuous seas of China, he makes the following observations:—"The general form of the hull above water, is that of the moon when about four days old. The bow is not rounded, as in the ships of Europe, but is a square flat surface, the same as the stern, without any projecting piece of wood, usually known by the name of cutwater, and the vessel is without any keel; on each side of the bow a large circular eye is

painted; the two ends of the ship rise to a prodigious height above the deck; some carry two, others three, and some four masts, and each of these consist of single pieces of wood, consequently they are incapable of being reduced in length occasionally, as those of European ships. The diameter of the mainmast of one of the larger kinds of Chinese vessels, such as trade to Batavia, is equal to that of an English ship of war of sixty guns, and it is fixed in a bed of massive timber laid across the deck; on each mast is a single sail of matting made from the fibres of the bamboo, and stretched by means of poles of that reed, running across at intervals of about two feet from top to bottom. These sails are made to furl and unfurl like a fan. When well hoisted up, and braced almost fore and aft, a Chinese vessel will lie within three and a half or four points of the wind; but they lose this advantage over ships of Europe, by their drifting to leeward in consequence of the round, clumsy shape of the bottom, and their want of keel." Captain R. Elliot, in quoting this passage, observes, that "a square-rigged vessel, as ships are commonly called in England, is not considered to come nearer the wind than six points, with any benefit, in going to windward." The same author, in noticing Mr. Barrow's statement, of the rudder being so placed in a large aperture in the stern as to admit of its being occasionally taken up, draws the attention of the reader to the annexed plate, where the rudder seems to be triced up, apparently to make room for the cables; and he also gives some curious information respecting the internal construction of these vessels. The hold of the ship is divided into many compartments, made water-tight like the bottom, there being sometimes as many as sixty of these warerooms in a large vessel; they have no communication, excepting with the well in the centre; wherefore, if the ship should spring a leak in any one of these chambers, and it should not be found possible to reduce the water, that cavity alone would fill, and the buoyancy of the vessel would not be materially affected.

The Chinese are little skilled in the art of navigation. It is now proved beyond a doubt, that they were in possession of the compass long before it was known in Europe; but they have no other instruments worthy of notice, and it is very problematical whether they were ever guided by a chart. Yet, in despite of the ignorance which the mariners of the Celestial Empire manifested concerning latitude and longitude, their want of acquaintance with the heavenly bodies, and the dangerous tempests which frequently agitate the ocean, they seem to have always put to sea with great confidence, carrying their trade as far as Batavia, and even to more distant places.

The internal commerce of China is very considerable; and from Canton, which is the great emporium of the empire, the products of distant provinces find their way to every part of the globe. Kwang-tung sends to the metropolis silks, rice, fish, salt, fruits, vegetables, and various kinds of wood, silver, iron, and pearls in small quantities, cassia, and betel nuts. From Fah-keen come the black teas; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass-cloth, and a few mineral productions; woollen and cotton cloths of various kinds: wines and watches are sent in return to this province. Che-heang sends to Canton the best of silks and paper; also fans, pencils, wines, dates, golden-flowered brocades, and lung-ting-cha, an excel-

Drawn by W. Purser. Sketched by Capt. Chapman, Royal Engineers. Engraved by W. Floyd.

THE CELEBRATED HINDOO TEMPLES, & PALACE, AT MADURA.

FISHER, SON, & Co LONDON.

lent and very costly tea. There are likewise, from other provinces, fruits, drugs, dates, skins, and deer's flesh, gold, brass, iron, tin, musk, feathers, quicksilver, birds, precious stones, honey, hemp, indigo, and chinaware.

The junks trading to Batavia are laden with cargoes of teas, raw silk, piece goods, varnished umbrellas, iron pots, coarse chinaware, sweetmeats, nankeen, paper, and many minor articles. They also carry out considerable numbers of emigrants: for, though the Chinese government does not sanction the departure of its subjects as settlers in foreign countries, numbers are to be found living under the protection of the authorities in all the European colonies of the East. A whole street in Calcutta, named the Cossitollah, is chiefly tenanted by Chinese shoemakers, a frugal, industrious race, who sometimes acquire very large fortunes, which in few cases, if they return to their own country, are they permitted to enjoy in peace. A hakeem, or doctor, has accompanied them to the Bengal presidency, who, notwithstanding the profound ignorance of the science which distinguishes the professors of the healing art in China, and the ease with which the best medical aid is procurable in Calcutta, carries on an extenstive practice, and may be seen every evening on the public drive, seated in an European chariot, which, though not quite so magnificent as some which figure on the hackney-coach stands in London, nevertheless forms a most respectable equipage in Bengal. Chinese natives emigrating to the islands, succeed even better than those who have to cope with the thrift-loving Hindoos of the continent; and the residents of Batavia carry on a very considerable trade with the mother-country in birds' nests, Malayan camphor, *bich de mar*, tin, opium, pepper, timber, leather, hides, gold, and silver.

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## THE CELEBRATED HINDOO TEMPLES AND PALACE, AT MADURA.

The singularly interesting remains represented in the accompanying engraving, occur in the immediate neighbourhood of the ancient city of Madura, which is situated in the southern Carnatic, and was formerly a place of very considerable importance.

Madura was celebrated as the seat of learning in this part of the world, its college being famous all over the East, and, previous to the changes which took place after the Mohammedan conquest, exercised a strong degree of influence over the entire of the native population. It continued to flourish during seven centuries, its institutions securing to both male and female children (for the sex was not degraded in those days) the advantage of a liberal education. By the rules established at the foundation of this college, every person, without respect to caste, was eligible to become professors, upon showing the requisite qualifications; and at a somewhat late period, when the prejudices of the Brahminical faith had become more confirmed, two persons presented themselves,

who were Pariahs, a brother and sister. An attempt was made to exclude these candidates; but, confidently appealing to the laws passed on the establishment of the college, and being found to excel all other competitors, they were elected, and continued to be at the head of the institution during the remainder of their lives. Tunvaluver, the brother, and the author of many distinguished works in the Tamil language, became the president; and to Avyia, the sister, the country was indebted for the best elementary treatises which ever appeared, her productions being to this day the class-books of the scholars of the highest rank and caste in all the Hindoo schools in the peninsula of India. It is worthy of remark, that the neglect of female education, and the moral slavery to which the women of India have been reduced, have exerted a very injurious effect on the condition of all classes of society—learning has declined, and the character of the people has suffered in proportion.

In the education of their women, the Hindoos were influenced by the soundest principles, justly observing, that to the sex the care of the male children must necessarily be entrusted at a period of life in which they would receive their earliest and strongest impressions. Had this wise system continued, India would have presented a very different aspect at this time; but in adopting Mohammedan prejudices, it has effectually prevented the advance of knowledge, and the progress of civilization and refinement.

The ruins at Madura are objects of particular interest in the present day, on account of the attempts which are making to revive learning in the East, and to restore the college at this place to its original splendour. In consequence of the influence which was exercised by this college for seven centuries over the Hindoos in the southern peninsula of India, two celebrated Jesuit missionaries, Robertus de Nobilius, and Beschi flourishing in the seventeenth and eighteenth centuries, formed plans for its revival, but, owing to dissensions in their order, were unable to carry them into effect. The father of Sir Alexander Johnston, and the late Colonel Mackenzie, who resided at Madura in 1783, having procured an account of the ancient college, and copies of the plans of Robertus de Nobilius and Beschi, in that year formed a plan of their own for the revival of this college; and Colonel Mackenzie, who was an officer of engineers, and who was then superintending the building of the house for Mr. Johnston, which is known at Madura by the name of Johnston's House, and which is now the property of Sir Alexander Johnston, at the request of Mr. Johnston laid out this house in such a manner as should enable him, whenever an opportunity might offer, to convert it into the Hindoo college which he had planned. No such opportunity, however, occurred during the lives of Colonel Mackenzie and Mr. Johnston; but, the house being the property of Sir Alexander Johnston, he subsequently offered to make over all right which he possessed in it, according to the original plan of his father, to any individual or society who might agree to carry that plan into effect; with this design he entered into communication with a society abroad, who entertained the intention of sending out to Madura six men eminently distinguished in different branches of science, for the purpose of establishing themselves at Madura, educating the Hindoos of that part of India, and circulating amongst them the arts and sciences of Europe.

Drawn by W. Turner. Engraved by permission of Capt. Grindlay, from his large Quarto Work, coloured. Engraved by E. Challis.

VIEW OF SASSOOR, IN THE DECCAN.

FISHER, SON & Co. LONDON 1840.

In addition to their magnitude and splendour, the buildings delineated in the accompanying engraving, are remarkable for their dissimilitude to the general style of Hindoo architecture. Upon inquiry it has been ascertained, that the departure from the usual mode exhibited in some portion of the palace was occasioned by the suggestions of the Jesuit missionary, Robertus Nobilius, before mentioned, who, with a view to the introduction of the religion which he advocated, recommended the ornamental appendages of angels, whose appearance has puzzled many of the learned, surprised by the confusion of various styles, which, however, notwithstanding their departure from recognized rules, give to the whole an imposing character.

The great temple covered an amazing extent of ground, and, in addition to the numerous shrines dedicated to the favourite deities; Trimulnaig, the founder, erected a magnificent choultry for the accommodation of travellers and wayfarers within its walls. These remains are now beginning to excite a very great degree of attention, and drawings illustrative of them have been sent to Rome, a place which will probably furnish many scientific and intellectual travellers, anxious to further the views for the dissemination of knowledge, now directed to so interesting a portion of the British empire in the East.

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## SASSOOR, IN THE DECCAN.

The most remote and secluded places in India frequently display to the astonished eyes of the European traveller scenes of beauty and of splendour, which, if situated in any other country, would attract crowds of tourists to the spot. Imagine the surprise of a party journeying through a tract of country of no great celebrity, when suddenly coming upon a scene like this which is represented in the engraving. There splendid ghauts, shrines, and temples arise at the confluence of two inconsiderable streams; a circumstance which in the eyes of the Hindoos always invests the spot in which it occurs with peculiar sanctity. This junction takes place near the fortified hill of Porrundah, to the south-east of Poonah. The principal temple is dedicated to Mahadeo, under another name, and is surrounded by several shrines, sepulchral monuments, and memorials of the immolations of widows on the funeral piles of their husbands. Although very few Hindoo castes bury their dead, in many instances the ashes are collected, and preserved in buildings prepared for their reception; while the burning of widows is esteemed so honourable, that it seldom fails of being properly commemorated. The valley of Sassoor is a sort of oasis in the desert, the adjacent country being singularly rocky and barren; the contrast therefore of its splendid buildings, its cool transparent waters, and the fine trees which have been carefully planted in the surrounding gardens, produces a striking effect upon the eye. The adjacent walled building is a palace of one of the great Brahmin family of Prorundhuxee, whose fortunes for upwards of a century

have been closely connected with those of the Peishwas, princes who have made a very conspicuous figure in the affairs of the Deccan. Like many other buildings of the same description, this palace is strongly fortified, and in 1818 its garrison held out for ten days against a division of the British army. The covered carriage in the foreground is a representation of a native equipage, much in request with females of rank, called a Rhat, or Rheta; it is drawn by two milk-white bullocks, the favourite colour of these animals, and the canopy of fine scarlet cloth is ornamented at the top with a gilt pine-apple, while two Mahratta horsemen form the escort.

The usual idlers of an Indian ghaut, are to be seen bathing, praying, gossiping, or drawing water, together with the never-failing Gossain, who may be distinguished by the flowing drapery, which he holds up over his right arm. Beyond the steps of the ghaut, under the spreading foliage of some pine-trees, the small camp of the European party, to whom we are indebted for a sketch of this beautiful scene, appears a proof of the excellent taste shown by the servants of an Anglo-Indian establishment, who generally contrive to pitch their tents in some peculiarly delightful place.

The neighbouring town of Sassoor contains a considerable number of substantial brick and stone buildings, and the adjacent fortress of Porhunder commands a very fine view of the surrounding country, which is seen to great advantage at sunrise. The valley in which both the town and the fortress stand, is richly cultivated, being watered by those fertilizing streams, which in India are so highly valued as to become objects of veneration. Hence the beautiful pagodas which rise upon the banks, affording, with their accompanying ghauts, a scene of recreation and enjoyment to every class of the inhabitants, and offering to the wayfarer rest and refreshment.—If we trace the institutions and superstitions of the Hindoos up to their true source, we shall find that they originated in very natural and laudable feelings; and it must ever be a source of regret to the philanthropic mind, that so good-intentioned a people should not have been guided by true lights, and that their religious enthusiasm should have been perverted and thrown away upon idols.

## TIGER ISLAND.

The most famous fortress in all China is that on Tiger Island; and the narrow opening in the Canton river, which is protected by an amazing number of cannon, is designated Bocca Tigris, or the Tiger's Mouth.

The great estuary of the Canton river, which, opposite or near to the Factories, assumes the name of Chou-keang, or the Pearl river, is contracted between the forts of Chuenpee or Shakok and Tycocktow (Great Rising Head,) into a channel of about two miles in width. From the former of these points, the coast trends eastward, embracing the shallows known as Anson's Bay, to the batteries of Anunghoy (Woman's Shoe,)

Drawn by C. Stanfield. Sketched by Capt. R. Elliot R.N. Engraved by Edw. Goodall.

TIGER ISLAND.

L'ÎLE DU TIGRE *Entrance of the Canton River.* TIGER INSEL

FISHER, SON & Co LONDON.

just three miles from Chuenpee. Above Tycocktow are two rocky islets, South and North Wantong, between which and Anunghoy, rather less than two miles' distance, is the celebrated throat of "Tiger's Mouth;" and about two miles farther up the river, is situated Tiger Island, or Ty-hoo-tow. Anunghoy batteries have always been strongly garrisoned, and, at a recent period, mounted one hundred and forty pieces of ordnance; the batteries of North Wantong, immediately opposite to them, mounted one hundred and sixty-five. Between the islet of South Wantong and the new fort of Anunghoy, a boom, consisting of powerful iron chains, partially sustained by wooden rafts, was raised at sunset. At this fort vessels were required to produce their permits; and those that happened to arrive in the Bocca after the boom was raised, were under the necessity of continuing outside until daylight. These forts were undoubtedly constructed more with a view of terrifying merchantmen, and extorting tribute, than with an expectation of obstructing an armed force: and Keshen, in his memorable defence, lays this fact before his imperial master. Whether, however, the commissioner's statement was advanced in mitigation of punishment for his faults, or whether he spoke the historic truth, the forts of Bocca Tigris have not been able to check the British sailor, for the passage has been repeatedly forced by our vessels. When Lord Napier, the British Commissioner-General at Canton, became apprehensive of insult, he ordered the Andromache and Imogene to pass Bocca Tigris, and ascend the river to Whampoa. This achievement was performed with little difficulty, the discharge of a few broadsides having completely silenced the enemy's fire, without any material injury to the works: these were spared, to add still further glory to the British arms at no distant period.

In the commencement of the year 1841, our envoy, disgusted by the faithlessness or fickleness of Chinese functionaries, directed the resumption of hostilities; and, in consequence of this determination, Commodore Sir J. G. Bremer was directed to take and destroy the forts of Anunghoy and Wantong, and force the passage of the Bogue. With a fleet of twelve sail-of-the-line and four steamers, even a less gallant officer would have felt little apprehension for the result; but the style in which these orders were executed, has justly associated the commodore's name with those of our naval heroes. The forts on North Wantong were cannonaded by the Calliope and Samarang, while a battery of howitzers, established on the South island, a position most unaccountably neglected by the Chinese, opened their fire simultaneously. The quickness and precision of English gunners soon overpowered the brave efforts of the enemy; in a few minutes they were seen flying from their post, and a landing was effected without opposition. The scene of inhumanity that followed will always remain a subject of much regret to our brave officers. In endeavouring to escape from the works, the Chinese had fallen into the trenches, which were literally filled with them, and in that helpless condition they implored for mercy. In vain did our generous officers menace, command, entreat the sepoys to spare the prostrate foe; either from a settled hatred of the nation, or ignorance of the language in which the orders were given, they continued to fire without mercy upon these unresisting and defenceless masses of human beings. While this dreadful tragedy was being enacted, Sir H. Le Fleming Senhouse had been

equally successful in his attack upon Anunghoy; and by the united exertions of these divisions of the expedition, the Bogue forts were captured and destroyed, the charm of their invincibility dissolved, British superiority in the art of war demonstrated, and the foundation laid for those concessions by China, which may yet terminate in a sincere alliance of esteem and friendship between the conquerors and the conquered.

The large vessel in the plate represents a Chinese war-junk, the invention of a barbarous era in naval architecture, and which has sustained no improvement from the contemplation of the vastly superior models which the commercial visits of foreign nations have so long presented for their imitation.

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## DELHI.

THE capital of the Moghul empire, is situated on the left bank of the river Jumna, in lat. 28° 40′ north, and lon. 77° 5′ east, about nine hundred and eighty miles to the north-westward of Calcutta. The subject of the present plate is taken from the modern city, or Shahjehanabad, the designation by which it is distinguished by the natives, who have not yet fallen into the European habit of calling it New Delhi.

In common with all other Indian cities, there is a mixture of meanness and magnificence in every avenue, which conveys melancholy notions of the decay of the place; but, with the exception of the fortunes of the king, which have fallen to a very low ebb, modern Delhi may be said to be in a flourishing condition. Its nobles and merchants are wealthy, and, in a population of nearly 200,000 souls, there is much less of abject poverty than is to be seen in the capitals of independent states. The gateway represented in the engraving affords a beautiful specimen of the Moghul style of architecture. Its tall, graceful minars, with the open lantern-like cupola on the top, the massive hall of entrance, battlemented, and crowned with cupolas, appear to great advantage in the wide area partially shaded by trees, which spreads itself in front. Though crowded in some parts, the city of Delhi boasts broader avenues than are usually to be found in Eastern towns, in which the principal thoroughfares are seldom little better than lanes. The Chandry Choke, or Silver Street, leads into the open space which forms the foreground of the plate; it is wide and handsome, and, being shaded by trees and watered by a canal, which runs down the centre, might afford an agreeable promenade; were it not for the native indifference to comfort. Accustomed to live in an atmosphere of flies and dust, the inhabitants of Delhi are not at the trouble of doing anything to alleviate these nuisances, and strangers, who are anxious to regale themselves with the sights, must make up their minds to be suffocated and smothered. The Chandry Choke always exhibits a lively spectacle; the houses on either side are irregular, some being stuccoed, flat roofed, and of more than one story, the residences of persons of wealth; others are of more crazy materials, looking as if

Drawn by W. Purser. Sketched by Capt. R. Elliot, R. N. Engraved by W. Miller.

# DELHI.



FISHER, SON & Co LONDON

they could not stand against the simoons which occasionally sweep through the city; a line of shabby shops succeeds, then an angle of some more imposing building peeps out, and the whole is intermingled with trees. This street is usually crowded with a very picturesque-looking population. Delhi being a grand mart of commerce, multitudes of persons resort to it from the most distant provinces; rare birds from the hills in cages, cheetahs hooded and led along by their keepers, Persian greyhounds, and Persian cats, are exposed in the streets for sale, the venders sitting or walking perfectly indifferent to the multitudes of hackeries, the strings of camels, the columns of elephants, and the troops of horses which jostle their way through dense throngs of pedestrians, engaged in chaffering, bargaining, quarrelling, or in their various trades, which are carried on in the open air outside the houses. Though the sight is both striking and novel, it requires strong nerves to bear the heat, the glare, and the noise. The gaudy colours of the dresses worn by the Moslems and Hindoos, when seen under the beams of a mid-day sun, are exceedingly dazzling; glittering scull-caps, stuck upon one side of the head, are much affected by the Mohammedan dandies, and yellow and pink enter largely into their costume; but if the sight is wearied by gazing upon the vast numbers of showy figures on horseback, or on foot, mounted upon various animals, or lounging over the balconies and balustraded roofs of the houses, other senses are not less strongly assailed; the noise is absolutely stunning. In addition to men's voices raised to their highest pitch, shouting, hallooing, or talking in all the tongues of Babel; there is the creaking and rumbling of ungreased wheels, the braying of horns, the beating of tomtoms, the neighing of horses, groans of camels, and trumpetings of elephants, mingled with the screams of birds, and the sharp, short roars, or occasional growls, of the hunting-leopards: while such a fume arises from the garlic, and other unodoriferous articles employed in the cookery, that the effluvia is almost overpowering. Frequently the confusion is heightened to a tumult by the uproarious progress of the suwarree of some native of rank. The great man sits at his ease on the back of a tall elephant, or lolls lazily in his palanquin, in either case perfectly indifferent to the inconvenience or damage which his retinue may occasion. A promiscuous throng, some on camels, some on horseback, and many on foot, clear the way before him, rushing onward, brandishing their weapons or their maces, and making his titles heard above the din and clamour which would defy less stentorian lungs. Such is a faint picture of the streets of Delhi, which with their itinerant musicians, their tapestry hangings flowing in long draperies from the tops of the houses, their striped purdahs or curtains, the clinking of makers of hardware, and the glitter of their brass and copper vessels in the sun's rays, must be seen, to be duly appreciated.

The walls of the palace are encircled by the open area described in the plate; they enclose a very considerable portion of ground, containing a great variety of buildings more resembling an irregular town than a palace; quadrangle succeeds to quadrangle. intermixed with ordinary houses, dilapidated stables, and mud huts of the meanest description. Little of the splendour which once surrounded the throne of the Moghul emperors has remained to the unfortunate family who now hold the poor remnant of

a once glorious sceptre. The Dewanee Khas, a beautiful open marble pavilion in the hall of audience, still excites the admiration of those who pay their respects to the fallen monarch; but the gems and gold which adorned the peacock throne, and which were estimated at twelve millions of English money, disappeared with Nadir Shah; and since his visit, the magnificence of the palace has dwindled yearly. Adjoining the palace, and connected with it by a bridge, is a fortress-like building of dark red granite, built in the sixteenth century, under Selim, and named after him Selimgurgh, which for many years served as a prison to those who had incurred the royal displeasure. The largest of the towers, called Shah-boorg, royal tower, is peculiarly attractive to an English eye, in consequence of a picturesque incident attached to it. Mirza Irwann Buckt, heir-apparent to the throne, made his escape from it in 1784, being let down from one of its windows by the turbans of his followers, unrolled and made into a ladder; reaching the ground in safety, he sought protection from the British government.

The English language has made greater progress at Delhi than in any other city of the upper provinces of India; it is no uncommon circumstance for strangers in the European dress, in quest of lions, to be greeted by respectable-looking inhabitants in their own tongue. "Good morning," or "How do you do, sir?" are the usual salutations; these persons have received their education in the English college established in the city, an institution which is likely to attract a greater share of government patronage than it has hitherto enjoyed. To the intelligence and good conduct of one of its students, Lieutenant Burnes has borne honourable testimony, in the well-merited praise which he has bestowed upon Mohunlàl, the faithful companion of his travels.

English equipages and English furniture are in a good deal of request amongst the natives; the horse and buggy are seen to supplant the bullock and rhut, and even the elephant, formerly the conveyances of men of moderate fortune. Prince Baber, the king's second son, appears in public in an English chariot drawn by eight horses, and is fond of substituting the uniform coat of a general-officer for the Hindostanee upper vestment; this, however, he chooses to adorn with two grand crosses of the Bell, one on each breast. Prince Mirza, a younger brother, also drives an English carriage, and the names and callings of many of the shopkeepers are blazoned over the doors in English characters, while the shops themselves are filled with all sorts of European manufactures.

Drawn by S. Prout. Sketched by Capt. R. Elliot, R. N. Engraved by W. Woolnoth.

# AURUNGZEBE'S TOMB, ROZAH.

*TOMBEAU D'AURUNGZEBE, ROZAH.* *AURUNGZEBE'S GRABMAHL ZU ROZAH.*

FISHER, SON, & Cº LONDON.

# AURUNGZEBE'S TOMB,—ROZAH.

Rozah is a small town in the province of Aurungabad, and about fourteen miles from the city which gives its name to the district. It stands upon a highly elevated tract of table-land, the summit of a hill-pass between Dowlatabad and Ellora, and commands a very beautiful and extensive view. Aurungabad appears in the distance; and the bold abrupt conical mound, the pyramidal wonder of the scene, crowned with a bristling rampart, and deeply scarped at the base, the most singular of the hill-fortresses of India, forms a conspicuous object. Dowlatabad is only distant six miles and a half from Rozah, and from no point of view can it be seen to more advantage. The town is approached from a well-paved causeway, twenty-feet wide: it is surrounded by a wall, constructed with great elegance and solidity, and contains numerous relics of its former wealth and magnificence; but the sculptured walls of the palaces of the Omrahs, who in the days of Moghul glory reared their proud pinnacles to heaven, are fast verging to the last stages of decay.

Rozah being the royal burial-ground during the period in which Aurungabad formed the captital of Aurungzebe's dominions, its neighbourhood is thickly strewed with tombs of great and pious men. Probably, in the first instance, its boasting the mausoleums of several reputed saints may have occasioned a monarch, who either felt or feigned the strongest zeal for the cause of Mohammedism, to select it for the place of his own sepulture. The tomb of the last of the descendants of Timur Lung, who maintained the ancestral glory bequeathed to them by that mighty conqueror, rises within the same enclosure in which the remains of a Moslem saint are deposited. The mausoleum of Seid Zin Ul Abdeen eclipses in splendour that of the occupant of the hundred thrones of Hindoostan, and his memory is far more highly reverenced; Aurungzebe's tomb, though picturesque, has little claim to elegance or grandeur. The monarch's taste and liberality have been called in question by those who suppose it to have been his own work, but the usurper affected great plainness and simplicity in his own person: if, therefore, he was himself the founder of his monument, it was only in keeping with the character he desired to maintain; and if he left the care of his remains to his successors, we cannot be surprised by the scanty honours paid to them. Upon attaining the summit of his ambition, Aurungzebe rendered his dominion acceptable to the people whom he governed; but his public virtues were obscured by the atrocities of his private life, his filial impiety, and the cruel persecution of his more beloved brothers. Though enduring the monarch who ruled with wisdom and moderation, the vast multitude, readily yielding obedience to laws justly administered, detested the man; and, notwithstanding the reputation for sanctity which he strove to acquire, the emperor remains uncanonized; and while his relics are resigned to the care of a few of the most indigent of the priesthood, incense

is burned and flowers are still strewed before the neighbouring shrine. The marble sarcophagus containing the ashes of the last of the conquering Moghuls, is covered with a paltry canopy of wood, which has now a very wretched and ruinous appearance; lamps are no longer lighted before it, and the utmost neglect is visible in every part. Some of the monarch's family repose in the same enclosure, but the whole is little worthy of a visit, except upon account of the unenviable greatness of the name which Aurungzebe has bequeathed to posterity.

## SCENE IN KATTEAWAR,—TRAVELLERS AND ESCORT.

THE unsettled state of the country, tenanted by wild tribes of a very lawless description, renders it necessary that those who undertake long journeys in Guzerat should travel well protected. The scene in the plate represents a party just arriving at the halting-ground, which, in the absence of better accommodation, has been chosen on a plain thickly scattered over with the remains of tombs. The sepulchres of India are so completely devoid of those revolting features which in other countries render them distasteful to the living, that travellers usually make but little objection to take up their abode among them: wells are usually found in their vicinity, and they are generally erected in pleasant places; while during the greater portion of the year, the nights in India are so remarkably fine, that the shelter afforded by a pavilion, open, as the one in the plate, to all the winds of heaven, proves quite sufficient for comfort. Fires are speedily lighted in the evening bivouac, animals unloaded, and the baggage piled in a place offering the greatest chance of security. Each person is provided with food, the Hindoos contenting themselves with a simple meal of grain and vegetables, to which the richer portion add butter and spices. The Mohammedan travellers, though allowed a more generous diet, are well satisfied, when upon a march, with the same materials prepared somewhat differently. Water is the common beverage, which, with the addition of sugar, and the juice of some of the abundant fruits, is easily converted into sherbet. A cloak or blanket, or at most a thin mat or mattrass, suffices for the bed, many sleeping as profoundly upon the bare earth, as if they were cradled on the couches of kings. Wealthy persons travel provided with tents; and the night encampment often boasts a great deal more of comfort than persons unacquainted with the climate and manners of the people could possibly imagine.

The name of Katteawar is frequently applied by the natives to the whole of the peninsula of Guzerat, but in reality it only comprehends a portion of the interior. Accustomed to a predatory life, the natives of this district are very reluctantly compelled to relinquish old habits, to which they return upon every favourable occasion. They

Drawn by C. Stanfield. Engraved by permission of Capt. Grindlay, from his large Oudh Work, coloured. Engraved by R. Smith.

SCENE IN KATTIAWAR.—TRAVELLERS & ESCORT.

FISHER, SON, & CO. LONDON.

Drawn by W. Purser. Sketched by Capt. R. Elliot, R.N. Engraved by R. Sands.

# AN OLD FORT AT MUTTRA.

ANCIEN FORT DE MUTTRA. EINE ALTE FESTUNG ZU MUTTRA.

FISHER, SON & Co. LONDON. 1840

are a bold warlike race, but not numerous; a circumstance partly owing to a practice very prevalent, that of female infanticide. It has been erroneously supposed that the efforts of the British political agents employed for the purpose, and the treaties which they have obtained, have occasioned the abolition of this frightful practice. According to the best-authenticated accounts, it still exists to a very great extent among the higher classes, who, in consequence of the difficulty of procuring suitable matches for their daughters, murder them as soon as they are born. It has been ascertained, that since the year 1820, in which many refractory chiefs were reduced to obedience, and obliged to conform outwardly with the stipulations made by the British Government, not more than one hundred females have been suffered to grow up to womanhood. Until the natives themselves can see the enormity of this crime, no enactments, or representations from persons professing another religion, can ever prevent its commission. Where no other means are employed, neglect will speedily secure the desired end; but in most instances the infant takes its first and last draught in this world, of opium; which sends it immediately to its eternal rest.—More recent statements, however, give some grounds to hope that this horrid practice, hitherto too strong for British power, is slowly giving way before the gentler operation of British influence; and philanthropy may be permitted to indulge the pleasing anticipation, that the day is not far distant which shall see this atrocity yield to the benign inroads of a social revolution, progressing with a rapidity unknown to all preceding ages, and which, we trust, is hastening on the happy period when these "dark places of the earth" shall no longer be the "habitations of cruelty."

The people of Katteawar trouble themselves little about the distinctions of caste. Rajpoots by descent, and children of the sun, they worship that luminary, but, while equally superstitious with their Hindoo brethren, are not imbued with the same religious zeal. Katteawar is famous for a breed of horses which is esteemed throughout India; and its camels, which come from Marwar, a province in the north of Guzerat, are also considered the finest in India, being taller, more muscular, and believed to be of a more noble character, than any other.

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## AN OLD FORT AT MUTTRA.

THERE can be no question of the superior pleasure to be derived, in India, by those who in their travels are enabled to follow the course of the rivers, and to enjoy at ease the perpetual change of scenery which their banks afford. In many portions of the plains of Hindostan there is a good deal of monotony, but the voyagers of the Ganges and the Jumna have their attention continually kept alive by a succession of landscapes of the highest interest. Emerging from a wide waste of waters, rendered more savage by a few islands of sand peering above them, where the huge alligator lies basking in

the sun, or gigantic cranes watch for their prey, the boat suddenly passes some populous village, some romantic city, or some splendid temple, rising in solitary majesty amid encircling woods.

The lofty, dark, and frowning walls of the fort at Muttra, especially when seen against the red flush of an Eastern sunset, have a very imposing appearance from the river. In coming down with the current, it is reached very shortly after it is descried; but in toiling up against the stream, full leisure is permitted to gaze upon the massive bastions which have in former times successfully opposed the hostile projects of the surrounding chieftains. This castellated edifice stands upon the western bank of the Jumna, and was in former times a place of great strength: its appearance is still formidable, and its walls cover a large extent of ground, containing many buildings of various degrees of interest. Amongst the objects of curiosity to be found within the gates, are the remains of an observatory built by Rajah Jye Singh, a sovereign of Jeypore. The once beautiful and still striking relic of feudal power at Muttra has been, like many other castles and fortresses of British India, allowed to become the prey of time. The necessity, formerly so great, of furnishing every district with defences against the sudden attacks of numerous predatory hordes, no longer exists. Even previous to the fall of Bhurtpore, the garrison of the neighbouring cantonments sufficed to keep the most turbulent spirits in awe; and since that far-famed citadel has been stormed and taken, none of the native princes of India can venture to entertain a hope of recovering the power which has been wrested from them, in their quarrels with each other, by the strangers who rule the land.

Muttra is a stronghold of Hindoo supersition: previous to the early Mohammedan conquests it was a city of great sanctity and importance, reverenced as the birth-place of Krishna, the Hindoo Apollo. Its splendid temples and shrines, in which the idols were of pure gold, are supposed to have tempted Mahmood of Ghizni to invade the country. He carried off their treasures: and the immense value of the spoil with which he loaded his camels, inviting others to follow his example, the temples were soon plundered of all that he had either left or overlooked, and in these days not a vestige is to be found of the jewelled ornaments formerly so profusely lavished upon the idols of Hindostan. Mahmood, in the fulfilment of the duty enjoined to all true believers, overthrew the principal pagoda at Muttra; it was afterwards rebuilt by Rajah Beer Singh Deo, of Oorcha, who expended thirty-six lacs of rupees in the erection. Aurungzebe, a bigot not less zealous than his predecessor, destroyed the temple a second time, and constructed a mosque with the materials on its site, which may vie in splendour with those of Delhi and Agra. But the Moslem conquerors, though planting the crescent upon the prostrate ruins of heathen altars, could not succeed in rooting out, or even diminishing, the spirit of idolatry, or the worship of wood and stone; which existed in its fullest extent at the period in which the city fell into the hands of the British Government.

The Scindiah family had become possessed of Muttra towards the conclusion of the eighteenth century, the descendants of Aurungzebe being incapable of keeping

together the vast empire which he had acquired. It surrendered without resistance in 1803 to Lord Lake, although it was then the head-quarters of General Perron, commandant of Scindiah's army, who had strengthened the fortifications, and put it into a position of defence. According to the policy which we have always pursued in our conquests in India, Lord Lake not only protected the persons and spared the property of the inhabitants, but also showed respect for the prejudices of their religion. He commanded his troops to abstain from the slaughter of bullocks, and it is only lately that beef has been killed and eaten in the neighbourhood of this abode of the Brahmins. The Hindoo temples contained in the city are, as it may be supposed, very numerous; though inferior in point of size, and the grandeur of their design, to the places of Brahminical worship, which excite wonder in some other parts of India, they are finished with great elegance; and the architectural splendours of the Ghauts, with their accompanying pagodas, at Muttra, exceed in beauty the numerous superb landing-places which spread themselves on both sides of the Jumna, and are to be found adorning its wildest solitudes. The city is well built, after the Indian fashion; many of the houses are constructed with much solidity, the walls being massive and lofty, and embellished with richly-carved ornaments in wood and stone: its principal distinction, however, consists in the troops of monkeys with which the whole of its avenues swarm. These creatures are to be seen everywhere, and, as at Bindrabund, are said to know their own districts, none daring to intrude upon the quarters of their nearest neighbours. At both places, young European officers are frequently tempted to give a few rupees to the Brahmins, to provide a feast for the tribe under their immediate protection. The sight of the provision attracts many eyes, but, though wistfully regarding the good things spread out before the lawful owners, those living across the border, aware that they have no right to partake, keep at a respectful distance, and make no attempt to seize a share. Monkeys are reverenced by the Hindoos in consequence of one of their religious fables, in which Humaioon is said to have led an army of these animals to the assistance of their god Rama, when worsted in his conflicts with the great Ravanu. Paroquets, peacocks, pigeons, and Brahmanee bulls, are almost equally abundant, but, with the exception perhaps of the latter, not half so troublesome as the monkeys, which are considered a nuisance even by the Hindoos themselves. There is no possibility of keeping them out of any place which they choose to invade; they climb upon the tops of the houses, descend into the interior courts and gardens, perch upon the walls and door-posts, and assail the passengers below with missiles. Few persons have rambled through the streets of Muttra without experiencing this kind of annoyance from a race prone to every sort of mischief. To kill or maltreat these disagreeable neighbours would even now be attended with very serious consequences. Not many years ago, two young officers who fired at a monkey at Bindrabund, were drowned in the Jumna, in the vain attempt to escape from the rage of an exasperated multitude pursuing them to their destruction.

Muttra during a considerable period was a very important station to the British government, and, as long as the frontier was limited to its neighbourhood, it was

garrisoned by a large brigade of troops. Since the occupation of Neemuch and Nusseerabad, and the vast extent of territory which we have acquired in remote districts, it has dwindled into insignificance. The troops have been greatly reduced in number, and the utmost quietude and tranquillity now reign, though it is surrounded by a multitude of native chieftains, who may be supposed to be the least inclined, amid all the people of India, to submit to a government which precludes the hope of their regaining the despotic power over life and limb which they formerly exercised. The fort at Muttra, though no longer required for the purpose of defence, might still be rendered useful in some mercantile capacity; and we trust that the introduction of commercial speculations will preserve this and similar edifices from the fate which must befall them, unless the progress of decay shall be speedily arrested.

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## ASSER MAHAL, BEEJAPORE.

THE accompanying plate affords a representation of one of the numerous palaces now in the last stage of ruin, which embellished the once flourishing capital of Beejapore: it stands upon the edge of a broad moat, which encircles the citadel in the central quarter of the city, and a part wherein the progress of decay has been more rapid and extensive than in almost any one of the desolate avenues of this deserted place. We learn from scattered notices in Ferishta's history, and from other sources, that the riches of the chiefs and omrahs of the Adil-Shah monarchs of Beejapore were not inferior to the displays made in any other Mohammedan kingdom of India; the concourse of elephants, in particular, those imposing adjuncts of barbaric show, was very great. We hear of studs consisting of three hundred of these animals; and in no place could they be shown to more advantage, or amid more splendid accompaniments, than the lofty towers, gigantic domes, and soaring pinnacles of Beejapore.

This place was distinguished for its feasts and festivals, more especially for the celebration of the Mohurrum, which the great majority of the inhabitants, being Sheeas, kept with the greatest degree of solemnity and splendour. Yusuf Adil Shah, the founder of the kingdom, set an example of toleration, which was almost invariably followed by his successors. Inquiring of Mowlana Gheias-ood-Deen, a celebrated Persian Moollah, who had obtained a high reputation both for his learning and talents, and the purity of his life, which was the best of all the numerous sects of Islam; that devout person replied, "Suppose a great monarch to be seated in a palace with many gates leading to it, and through whichever you enter you see the king, and can obtain admission to his presence—your business is with the prince, and not with those at the gate." Some of Yusuf's followers, being Soonees, were inclined to withdraw when they saw that their master had adopted the religious opinions of their adversaries, but

Drawn by Thos. Boys. Sketched by Capt. H. Elliot, R. N. Engraved by G. Hamilton.

# ASSAR MAHAL.— BEEJAPORE.

ASSAR MAHAL, BEEJAPORE.

ASSAR MAHAL, BEEJAPORE.

FISHER, SON & Co. LONDON. 1835.

he detained them in his service by a promise of the free exercise of their faith; yet, notwithstanding this indulgence, so great was their animosity against the rival sect, that the king was obliged to watch narrowly over the chiefs of the Soony persuasion, who, encouraged by the determined hostility of other Mohammedan nobles established in the Deccan, could with difficulty be kept to their allegiance.

The annals of Bejapore contain some very curious instances of the political influence and the bold interference of women in affairs of state; for, notwithstanding the jealous exclusion of the Mohammedans of females from any part of the government, and the little weight which they permitted them to have in society, they contrived to take a very active part in the intrigues and revolutions of the court. The queen-mother saved her son Ismael Adil Shah from the usurpation of the regent Kumal Khan, to whose care the administration of the affairs of the kingdom had been entrusted during the minority of the young prince; the method taken was that of assassination, and she adroitly contrived to make an old woman, who had been placed as a spy over her, and who was devoted to the regent's interest, one of the principal, though unconscious, agents. The design, though successful as far as the despatch of Kumal Khan was concerned, had been nearly frustrated by the spirited measures taken by the mother of the regent, who concealed her son's death, brought the body out, dressed, and supported upon pillows, at an open balcony of the palace, to receive the homage of the nobles, and advised her grandson to repair instantly to the royal residence, and seize the person of the young king. The queen-mother, imagining from this movement that Kumal Khan had escaped the dagger which had been aimed at his heart, would have temporized, had not Dilshad Agha, the young monarch's foster-aunt, another high-souled and talented woman, came forward with her counsel. She told her auditors, that, in such a crisis, valour and fortitude would be of more avail than submission; ordered the palace gates to be shut; sent to the foreigners in her retinue, who had lately accompanied her from Persia, to inform them of the danger to which their sovereign, who was their countryman, was exposed from the ambition of Kumal Khan; stated that the palace was surrounded by the usurper's forces, who were advancing to put the king and all the royal family to death; and adjured them, if they were men, not to heed the superiority of numbers which the enemy could bring against them, but to stand up valorously for their prince, and overthrow the traitor, who, by the Divine blessing, would be punished for ingratitude, accursed in the eyes of God and man. The foreign guards instantly drew their weapons in defence of their young sovereign, and the queen-mother, together with Dilshad Agha, assumed men's attire, and appeared upon the walls clad in mail, and armed with bows and arrows, but still wearing their veils. The boy-king, Ismael Adil Shah, accompanied them, attended by a Turkey female named Moortufa, who held the yellow umbrella, the emblem of sovereignty assumed by his father, over his head. An animated conflict commenced, but, though the females fought with ardour, their little party must soon have been cut to pieces, had not Dilshad Agha, with the skill of an experienced general, despatched messengers over the walls to all the Toorks resident in the city, and assisted those who attended the summons to scale the terraces

by means of ropes. The outer gate was forced, but Dilshad Agha gallantly repulsed the besiegers; and the young king, perceiving that Jufdar Khan, the regent's son, had crouched down to avoid a flight of arrows by which he had been wounded, rolled a heavy stone upon his adversary's body, and victory soon afterwards declared in his favour.

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## MAH CHUNG KEOW.

THE peculiar beauty of the Chinese bridge, and its adaptation, for the purpose of ornamental embellishment, to landscape gardening, have long ago occasioned its introduction into English parks and pleasure-grounds. The elegant specimen afforded by the accompanying plate occurs in the immediate neighbourhood of Canton. It spans a stream which falls into the river on the side opposite to that whereon the city is built, and within the narrow limits permitted by a jealous government to be perambulated by European strangers.

There are few places in which inland navigation is carried on to a greater extent than in China. The Imperial, or Grand Canal, is a work of unparalleled magnitude, and the city of Canton might be styled the Venice of the East, on account of its being intersected in every direction by artificial rivulets. The bulky portion of the merchandise is conveyed to every part of the city by water. A large canal extends along the whole length of the eastern side, another takes a westerly direction; between these two, and communicating with each, there is a third canal, which nearly skirts the wall on the north side, so that boats can pass to and fro, from one to the other. The suburbs are also supplied with several canals, and from these large channels, a great number of smaller ones flow, which are called by the Chinese, "the veins of the city." The bridges are numerous; many of them are constructed of stone, and, like the one represented in the engraving, contribute not a little to the picturesqueness of the landscape.

There is some difficulty in ascertaining the precise extent of Canton, the Chinese themselves differing in their accounts of it. Some late European visitants, in making the circuit of the walls, have walked the whole distance in little less than two hours; and, according to their calculation, they cannot exceed six English miles in circumference. The walls are constructed partly of stone, and partly of brick; the former, which is chiefly coarse sandstone, is employed in the foundation and lower portion of the walls, the archways, and the gates; the bricks are very small, and of a soft texture, the economy necessary in the article of fuel preventing them from being more than half baked. In several places, particularly along the eastern side, time and the warfare of the elements have made such serious inroads, that in the event of an attack from experienced engineers, they would offer a very feeble defence, and could not stand an instant

MAH CHUNG KEOW,-CANTON.

MAH CHUNG KEOW, CANTON.

MAH CHUNG KEOW, BEI CANTON.

before a besieging army directed by European skill. They are nearly perpendicular in their elevation, and vary in height from twenty-five to thirty-five or forty feet; they do not exceed twenty-five feet in thickness, and in some places not more than twenty. They are the strongest and most formidable on the northern side, the quarter from which hostility is chiefly to be dreaded; a line of battlements extends all round on the summit of the walls, and there are embrasures at intervals; altogether, the whole, though imposing to the eye, is totally deficient in the strength requisite to withstand the artillery of modern times. There are sixteen gates, but as four of them are opened through the wall which separates the old city from the new one, there are only twelve entrances to the outer erection. The suburbs of Canton are very extensive on three sides of the city, spreading themselves to the east over the whole interval between the walls and the river; towards the north, however, there are only a few scattered huts, of the meanest description. The streets of Canton are very numerous, more than six hundred being enumerated in the catalogues published by the natives. Some are long and handsome, but the greater portion short, narrow, and exceedingly crooked; they vary in breadth from two to sixteen feet, but the greater number are about six or eight feet wide, and all are flagged with large stones, chiefly granite; some of the names are very fanciful; the dragon, the flying dragon, and the martial dragon street, the flower, the golden flower, and the golden street, appear amid others of less note. The houses present an infinite variety of architecture, though few are upon a very grand or splendid scale. The principal material is brick, but two-fifths may be said to be of mud, the houses of the Tartars inhabiting the old city being all of this description. Stone and wood are not very extensively employed, but the former is used in the construction of gateways and door-posts; and columns, beams, and rafters are formed of the latter; the floors of the best mansions are paved with marble; in those of inferior splendour, thin tiles are used; but the greater number are composed of indurated mud; few are supplied with glass windows, the substitutes being oiled paper, mica, or shell.

Bricks are manufactured in the neighbourhood of Canton, and brought into the city in boats; they are chiefly of a pale brown, or lead colour, those only that have been thoroughly burned being red; the brown are merely baked in the sun; and the blue, though submitted to the kiln, are not allowed to remain long enough to become hardened, or of a deep colour; they are sold at from three to eight dollars a thousand. The greater number of the houses belonging to the most respectable inhabitants are enclosed in a wall twelve or fourteen feet in height, which completely conceals the interior from the view of the passenger. The outer gate opens into a small court, or ornamented garden, and along the front of the mansion the reception-hall extends, which is frequently only enclosed upon three sides, having nothing but a row of pillars towards the court. These apartments are very neatly fitted up, and supplied with those light and pretty articles of furniture in which the Chinese excel. The grandeur of the superior habitations is displayed more in extent than in elevation, but their numerous courts and avenues do not exhibit long colonnades or noble quadrangles, being cut up into petty details, and having more of grotesqueness than of elegance in their effect. The

handsomest buildings are those belonging to the different hongs, or factories, established by foreign nations—that of the English East India Company being finer, and of greater extent, than the whole of the others.

A great part of the city and suburbs is built upon low ground, and flats near the river; and in situations of this description, where the soil is loose and muddy, the houses are raised upon wooden piles, which are necessary to render the foundations secure; some of these appear above the ground, and the edifices erected upon them are of slight materials, principally wood, but in others the piles are surmounted a few feet below the surface by a foundation of mud, brick, or stone, and in these cases the building is completed in the same manner; many are entirely baseless, and during heavy floods these wretched habitations are completed carried away.

The shops are gaily painted, and fitted up with great attention to convenience and comfort, with lacquered sign-boards, and emblems of their various trades, gilt and varnished. At an early hour in the day, the streets are all in commotion, and, amongst the novelties to an European eye, are the tribes of athlectic, half-clad porters, employed in the conveyance of every species of merchandise, whose noisy vociferations, and the throng and jostle which they occasion, create a bustle and confusion not inferior to that produced by the carts and carriages of other cities. The favourite vehicle is the sedan, or chair, borne upon men's shoulders. The bearers are exceedingly nimble, and possessed of powerful lungs; and their warnings and admonitions to the passers-by, the cries of the venders of various goods, the solicitations of beggars, and other clamorous sounds, are quite sufficient to banish all idea of quietude from these crowded avenues. The temples are extremely numerous; some of them are remarkable for their beauty, but the greater number are in a dilapidated state; all are open to everybody, and many serve occasionally as theatres, gambling-houses, and taverns.

The temple of Honan, which rises on the bank of the river opposite to the factories, and at a short distance from them, is exceedingly handsome. Entering through a portico, guarded by colossal figures cut out of granite, representing two famous Chinese warriors, the visitor is conducted into a spacious court, surrounded by very picturesque buildings, planted with fine trees, and adorned with numerous images of Bhood and his disciples, of all dimensions, some being colossal, and others extremely small. This temple is well endowed, and supports a great number of priests, who, with the exception of a few offerings presented to the shrines, are left to the sole performance of religious worship, the Chinese troubling themselves very little about the care of their souls. Buddhism is not calculated to create anything like enthusiasm on the part of its disciples; it inculcates an utter disregard to all the social duties, separates the parent from the child, the husband from the wife, and recommends a gloomy and sullen abstraction, as the most acceptable act of devotion to a deity for ever wrapped up in solemn meditation.

The national indifference to religion may be partly attributed to the conduct of its ministers. The priesthood of Bhood has sunk into contempt in China, where its ranks are recruited from the lowest classes, men destitute of learning, and of notoriously

profligate character. The temples, which possess good revenues of their own, are overcrowded with priests; and those belonging to others not so amply endowed, are obliged to pick up a miserable subsistence from charity, often denied, and always grudgingly bestowed. Few are, in these days, distinguished for learning; their zeal for the honour of the god, and their devotion to his service, being chiefly displayed by utter seclusion from the affairs of this world, and a sort of misanthropic contempt of mankind—a mode of conduct which does not excite a very high degree of veneration amongst so lively a people as the Chinese, who, in this respect, differ widely from the more imaginative Hindoos, who are struck with admiration by the sacrifices made by religious ascetics, and load those who are capable of yielding them with little less than divine honours.

The Buddhist priesthood of China assume yellow robes during the period employed in religious worship, which consists of chanting, beating of gongs, counting rosaries, and performing the *ko-tow* before the gilded images of their god. In the immediate vicinity of the temple of Honan, there are pigsties for the accommodation of several pigs, which are allowed to gorge until they die of suffocation from the accumulation of fat, though, before the attainment of this delectable condition, a few are sacrificed at the usual festival held in honour of the god. Thus, Buddhism in China, with its encouragement of infanticide, its ignorant and licentious priesthood, its brutal appendages, and its swinish feasts, appears under a hideous aspect, presenting one of the most fearful mockeries of religion which the world can afford.

The manufactures and trades of Canton are exceedingly numerous, but there is no machinery that can bear the slightest comparison with that of Europe, and, in consequence, no large manufacturing establishments, under one superintendent, are to be found. The Chinese have not yet learned the value of time, or the proper distribution of labour; and commercial speculators are still unacquainted with the best methods of employing capital. About seventeen thousand persons are engaged in Canton in weaving silk, which is a profitable occupation; and it is said that some of the females, who devote their time to the finer kind of embroidery, can earn from twenty to twenty-five dollars per month. Though this and other sources of emolument are open to them, the condition of women in China is extremely miserable; those belonging to the lower orders are, perhaps, the best off, since, notwithstanding their being made domestic drudges, they enjoy their liberty, and are of some importance to their husbands; while the women of a higher class, incapacitated, by the distortion of their feet, from any active exertion, are despised, and regarded as beings of an inferior order. The birth of a daughter is always the subject of regret in China, and, in former times, the luckless infant was cast on one side, and left to take its chance for life during three days after its entrance into the world.

## DUS AWTAR,—CAVES OF ELLORA.

THE name by which this excavation is distinguished, is said, by the Brahmins in attendance, to be derived from the representations of the ten incarnations, or avatars of Vishnoo, sculptured in the several compartments around it. The cave occurs in the centre of the range, and the learned have decided that it has no claim to this particular appellation, since all its Brahminical neighbours are equally supplied with delineations of the exploits of the god during his sojourn in this nether world. The subject of the accompanying plate is taken from one of the most perfect remains of the numerous compartments. It represents Siva, who forms the principal figure, in the act of punishing the audacity of a demon, guilty of offering an insult to Parwutee, who, in his character of Ehr Budr, he had espoused. There is so little interest in Brahminical fable, that the mere stories attached to these spirited sculptures can only engage the attention of learned men; the casual spectator loses all curiosity respecting the adventures of the Hindoo gods, in the pleasure derived from the contemplation of the wondrous scene chosen by the followers of Brahma and of Bhood for the worship of their deities.

The Dus Awtar, though evidently, from the multitude of its figures, actively engaged in the affairs of life, a Brahminical temple, is distinguished from other excavations of the same description, by having cells opening into one of its halls, resembling those which are found in the Buddhist caves; figures, in the attitudes assumed by Bhood, adorn the capitals of the pillars in front, and visitors are puzzled and perplexed by the amicable admixture of two religions which have, for so long a period, been at variance with each other. The most diligent inquirer has not ventured to decide which of the two hostile sects possesses the strongest claim to antiquity; it is, however, a curious fact, that the Nerbuddah, a river dedicated to Bhood, and still bearing his name, is considered to this day, by the Hindoos, to be of a more sacred character than the Ganges. It is necessary, they say, that a man should taste of the Ganges, before he can derive any advantage from its waters, but that the sight of the Nerbuddah is sufficient to purify him; and while the inhabitants of the provinces, through which the Ganges takes its course, are reconciled to the slaughter of oxen upon its banks, those in the vicinity of the Nerbuddah attribute all the calamities which have ruined their harvests, to the consumption of beef by Christian and Mohammedan troops stationed in the neighbourhood of that holy river. Crimes, they say, in such a place, were always visited more immediately and severely than elsewhere; and though they had at first imagined that the failure of their crops was occasioned by the indifference of the British government to feminine derelictions, the second marriages of the widows of Rajpoots and Brahmins, they were now convinced that the vengeance of heaven had been aroused by the horrible sacrifice of the sacred animal. Trees were pointed out, which had been withered, in consequence of having had joints of beef hung upon their branches while

Drawn by S. Cattermole. Sketched by Capt. R. Elliot, R. N. Engraved by W. Woolnoth.

# DUS AWTAR, CAVES OF ELLORA.

*DUS AWTAR, CAVERNS D'ELLORA* *DUS AWTAR, HÖHLEN VON ELLORA*

Fisher, Son & Cº London.

the British troops were stationed in the adjacent cantonments, and none could be persuaded that such a visitation was the natural consequence of a severe frost.

The compartment represented in the engraving occurs in the upper story of the Dus Awtar, in a chamber ninety-eight feet in breadth, and one hundred and two feet deep. It has a flat roof, nearly twelve feet in height, and supported by forty-eight massive pillars, in addition to twenty-two pilasters along the walls, dividing the several compartments, or niches, containing the sculptures, from each other. The whole façade, in front, is open, admitting a more than usual portion of light, and showing off the interior embellishments to great advantage.

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## THE BRIDGE AT BHURKOTE.

In travelling through the hill-districts, we are continually surprised into a remark respecting the changeful nature of the scenery on our line of march, and it is impossible to attempt to give even the most brief description of the country, without a constant repetition of the observations to which these sudden alterations in the landscape give rise. The transitions from heat and cold, and *vice versâ*, are frequently very sudden, as we ascend and descend; sometimes dreadfully annoyed by the incumbrance of our clothes while passing through a deep and sunny valley, and envying the freedom of our followers, who make no scruple of divesting themselves of every superfluous garment—and at others shivering with cold.

The features of the landscape are subjected to equally striking mutations: a horrid region of barren rocks, bare and bleak, without a trace of vegetation, surmounted by beetling cliffs frowning in unreclaimed sterility, afford an awful portraiture of desolation and famine; no living creature is to be seen in these dismal solitudes, neither bird nor beast intruding on the rugged wild. The pass threaded, we mount some steep and rocky pathway, and, gaining the summit of a ridge, look down for several hundred feet upon a tangled scene, trees scattering themselves between the rocks, and an impetuous torrent running through them with dash and foam; anon, we emerge into green and smiling pastures, enamelled with flowers and shaded by fruit-trees, and showing some interesting memorial of the ingenuity and industry of man, such, for instance, as the bridge at Bhurkote, which is, in its way, a perfect specimen of the architecture of the Himalayan engineers.

When the stream is too wide to be spanned by single trees, the banks are brought nearly to a level by the means of stone buttresses erected on either side; these are surmounted by rows of stout beams, laid close to each other, one end projecting about one-fourth of their length across the river, and the other secured to terra firma. Over them another row of beams is placed, projecting still further, and supported by those below; and in this manner the sides are raised, floor above floor, until the vacant space

between may be crossed by single planks. The whole is very skilfully put together, neither glue, rope, or nails being employed; the absence of these articles, and the tools which an European workman would consider necessary for any structure of the kind, being supplied in a very ingenious manner by contrivances which are quite sufficient for the purpose. Even the masonry is occasionally bound together with a frame-work of wood employed as a substitute for mortar, and so admirably managed as to give great strength and security to the fabric. The platform across is furnished on either side with rails; but although they afford some appearance of safety, the springing motion of the planks, and the rapidity of the current which hurries along the rocky bed beneath, render considerable steadiness of brain necessary in crossing. The bridge of Bhurkote is constructed of a species of larch, and the river is shaded by some very fine alders, which here attain a gigantic size.

Our sportsmen filled their game-bags, after a very exhilarating pursuit of the furred and feathered race, most beautiful to the eye, and certainly excellent eating. The antelopes which they succeeded in killing emulate in speed the swiftest of their kind. At the slightest alarm they begin their flight, for such it may be called, doubling up their limbs close to the body, and bounding along with such graceful and elastic springs, that they scarcely appear to touch the earth, and seem to wing their way bird-like through the air. When closely pursued, the speed increases; fleet as thought, they bound across astonishing distances at a time, springing over very considerable heights, and, but for the fatal bullet, would leave pursuit far behind, since horses and dogs would have no chance against them. The monal, or hill-pheasant, a most superb bird both in size and plumage, affords a very acceptable regale for the hungry traveller; and though the fish of these mountain-streams, usually the leather-mouthed kind, are not particularly good, they form a welcome variety to the daily fare. Sometimes the shikarrees, native-hunters, bring in a wild sheep for sale in our camp; the specimens we have seen are large animals with short horns, and superior in flavour to the common sort of the hills, at least we thought them so; but gastronomical opinions, given under the influence of sharp appetites in these mountainous regions, are not always to be relied upon as infallible. When too much fatigued to enjoy a meal, or suffering from heat or indisposition, we are apt to pronounce the mutton coarse, rank, or flavourless, which under other circumstances we should extol as the finest it had ever been our fortune to banquet upon. The existence of wild sheep was not known until our occupation of these hills placed the matter beyond a doubt; many flocks have established themselves in inaccessible regions, where they tantalize the traveller by their appearance upon some green slope, so effectually encircled by impassable ravines, as to defy the intrusion of man, and completely out of the reach of the shot which many persons in mere wantonness would fire at them.

Drawn by W. Purser. Sketched by J. G. Newman, Esq. Engraved by S. Bradshaw

# BORRO BOEDOOR.

FISHER, SON, & CO. LONDON.

# BORRO BOEDOOR.

THE Bhoodist religion has, in the island of Java, wholly given place to the doctrines of Brahma; and so little is known concerning the era in which it flourished, that opinions are divided respecting the period of its introduction; some authors supposing that it preceded the present prevailing system of faith, while others maintain that it had a later origin. Amid the numerous Bhoodist monuments, still in existence in places where the religious worship formerly performed in them has disappeared, none possess a greater degree of interest and beauty than the temple at Borro Boedoor. It is situated eighteen miles to the north-west from Yngyacarta, and is very extensive, and solidly built. The image of Bhood, in the contemplative attitude which is always the characteristic of this deity, is placed in each of the series of niches stretching along the edifice, which is altogether strikingly dissimilar to the remains to be found upon the continent of India dedicated to the same purpose.

The interior of Java, though the island has been so long in the possession of a European power, is little known. Whatever information the Dutch colonists may have obtained concerning the country of their residence, is kept to themselves, the jealousy of the government rendering it unwilling that the attention of the civilized world should be called to a scene, which it has been the policy of the authorities to render as little attractive as possible. The antiquities of the island of Java are altogether very interesting, and, during the period in which it was in the possession of the British, were visited by many gentlemen of learning and research; the numerous avocations, however, which employed the time and attention of those who held appointments under the government, and the brief interval of our occupation, prevented the most anxious inquirers from taking more than a cursory glance.

The changes now in progress in the Eastern archipelago will, in all probability, lead to some alteration in the internal government of Java, which cannot much longer exist under the present system. The Dutch must, sooner or later, consent to forego many of their favourite doctrines, and either relinquish the monopolies to which they cling so fondly, or lose the remnant of their possessions in India.

There is perhaps no place in the world more easily susceptible of improvement than Java, whether we regard the extent and value of its natural products, or the spirit and industry of its native inhabitants. Oppressed in every way, they have been compelled, after a few vain struggles, to submit to a despotism which admits not a hope of advantage to the multitude; but this short-sighted policy in a government whose true interest it is to make the people subservient to its rule, rich and happy, must be changed for a more liberal system. Free ports, upon the same principle as that at Singapore, will be springing up in all directions in the archipelago; and the total loss of its trade, already

declining, will oblige the Dutch authorities either to adopt the changes which circumstances so loudly call for, or to cede the country to others.

The drawing from which this engraving was made was taken by a Dutch officer before the restoration of the island of Java by the English to its former government, and was sent to Sir Alexander Johnston by his friend the late Colonel Mackenzie, who was at that time the chief engineer in the British service, for the purpose of being placed in a collection of drawings which Sir Alexander Johnston was employed in forming. The object which Sir Alexander had at heart, was the gathering together of drawings and ground-plans of the most celebrated Hindoo and Bhoodist temples in India, and on the islands of Ceylon and Java, with the view of illustrating a history of the rise, progress, and influence of these two systems of worship in different parts of Asia; and also with a view of collecting materials for a history of the state of the Hindoo and Bhoodist systems of architecture in ancient and modern times. This drawing derives much additional interest and importance from the circumstance of a communication having taken place between the Prince-Royal of Bavaria and Sir Alexander Johnston, relative to the best mode of sending out to India a commission composed of persons conversant with different branches of science, for the purpose of carrying into effect the plan formed by Sir Alexander, so far back as the period in which he was President of His Majesty's council assembled for the purpose of examining into the state and condition of Ceylon.—A detailed description of the ruins of the temple Borro Boedoor may be found in the second volume of Crawford's work on the islands of the Eastern Archipelago, and also in the second volume of the octavo edition of Raffles' History of Java.

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## CAVE OF KARLI.

This celebrated excavation, like all the cave-temples of India, stands upon Mahratta ground. It occurs in the province of Aurungabad, in the midst of a chain of hills running east and west, of a very picturesque character. Many of the ridges are level, but others tower above in lonely majesty, lifting their summits high into the heavens. Most of these eminences, however, have platforms of table-land at the top, and are, on that account, admirably calculated for the hill-fortresses, which were such favourite places of defence in the early ages of Indian warfare: two of these mountain-citadels arise in the vicinity of Karli; they are merely separated by a valley, and their scarped sides and bastioned heights give them a very formidable appearance.

The entrance of the Kave of Karli, or Ekverah, forms the subject of the accompanying plate. It is situated at the distance of about three hundred feet from the base of the hill, and is approached by a very toilsome pathway, which has more the appearance of a watercourse than a regular road, being very steep, and exceedingly rugged. This track leads to a terrace, or platform, partly artificial, being cut into the

Drawn by T. Cattermole. Sketched by Capt. R. Elliot, R.N. Engraved by J. Bishop.

# THE CAVE OF KARLI.

*LE CAVEAU DE CARLI* *DIE HÖHLE VON KARLI*

PUBLISHED BY FISHER, SON & CO. NEWGATE STREET.

hill, and constructed of the rock hewn out of the interior. It is about a hundred feet wide, and forms an appropriate approach to the magnificent temple within. In front, and on the left side of the entrance, there is a column twenty-four feet high, and about eight in diameter; the upper part is dome-shaped, surmounted by a flat slab, on which are the remains of three lions, much injured by time's abrading hand. It is supposed that a corresponding pillar, on the opposite side, has been removed, to make room for the small temple which appears there dedicated to the goddess Bowannee, a deity in high favour with Hindoos of the Brahminical persuasion. The column is decorated with an inscription in a character which has hitherto baffled every attempt made to decipher it.

A screen originally ran across the entrance, but this has been partly broken down, and displays the grandeur of the arch which is cut over the door-way, an aperture certainly not commensurate with the noble dimensions of the interior. Between the outer and inner screens there is a veranda, or vestibule, extending the whole length of the cave, very finely sculptured with figures of men and animals in alto relievo. Three colossal elephants stand on each side, with drivers on their necks, and riders in their howdahs, executed in a very free and bold manner; and other figures, both male and female, are finished in the same animated style. The sculptures of deities at Karli are confined to the walls, the only peculiar object of worship being a large circular altar of stone, surmounted by a wooden canopy. The length of the great cavern is one hundred and twenty-six feet, and it is forty-six feet wide. The roof, which is arched and ribbed with wood, a circumstance which injures its effect, is supported by two rows of pillars, each surmounted by an elephant, bearing a male and female figure on its back, encircling each other in their arms, and crouching beneath the weight above them.

The interior of the temple is very grand and imposing, but it is more gloomy than any of the other excavations noticed in the present work. Some persons are of opinion that Karli was formerly illuminated, as, without the aid of lamps or torches, the figures in the side-aisles are not distinguishable, and the pains taken to sculpture them would have been thrown away; but India furnishes so many instances of an utter disregard to consequences, that some more conclusive evidence is necessary to decide the point. The wood-work is supposed to have been added to Karli at a period subsequent to its first formation; it is teak, and is said to have lasted nine hundred years: a part of this ribbing may be seen upon the roof of the arch in front, and the high state of its preservation shows the great durability of a species of timber which has rivalled oak in the building of ships.

The learned have decided Karli to be a Bhoodist temple, the figure of Bhood, and the symbols attached to it, being the predominant ornaments, while it is destitute of a single vestige of the twenty-four saints of the Jains, a distinguishing feature in the temples belonging to that sect. There are other apartments besides the great cavern; but these are in a rude, unfinished state, and present nothing worthy of notice. Outside the cavern there are a few native huts, inhabited by the servants of the Brahmins,

who are, or rather were, a few years ago, in greater force at Karli than at any other of the cave-temples. One of these holy persons might, from his indifference to worldly concerns, and total abandonment to religious contemplation, have been taken for an image of Bhood himself. He sat night and day before a flame of fire, with a cloth over his mouth, to prevent him from inhaling pollution; and he subsisted solely upon parched grain, and water strained through a cloth. The peishwa, who had endeavoured vainly to induce this self-denying being to reside at his court, supported him and his associates from his own treasury; and doubtless the fraternity will be kept up, for vacancies by death, of ascetics in India, are immediately filled, many being ambitious of succeeding to the hermitages of holy men, even though they should be exposed to the most imminent danger from the attacks of wild beasts.

The view from the terrace outside the temple is very fine, stretching over a rich and beautiful country, bounded by a chain of distant mountains. The village of Karli, about two miles and a quarter from the excavations, forms a pretty object in the landscape; its rural habitations peep out from the midst of mango groves, and it is further embellished by a large tank, and a pagoda of very considerable architectural beauty. The chain of mountains amid which these excavations are placed, extend from Cape Comorin—in a series unbroken, except at one place, about twelve miles broad, in the Malabar territory—northward to the province of Candeish. This hilly district never recedes more than fifty miles from the sea, or approaches within eight. There are not many passes known to Europeans, and formerly the passage of the ghauts was a service of great difficulty and danger; and even now these hills do not appear to have so strongly attracted the attention of scientific travellers as their mineral wealth would have led us to expect. That so many interesting scenes, occurring in territories belonging to the British government, should have remained a terra incognita during such a lengthened period as that in which we have occupied Bombay and its adjacencies, seems exceedingly surprising. India, less fortunate than South America, has had no Humboldt to investigate its numerous sources of scientific interest; and should the researches of M. Jacquemont meet the public eye, the French nation will have the honour of giving to the world information upon a subject which has been most unaccountably neglected by those who have left one of the richest harvests in the world to be gathered by foreigners.

Nothing can exceed the natural strength of the country within the western ghauts: though called table-land, it is finely diversified by hill and dale, and, in some parts, may even be styled mountainous; much of the rock is covered with a very rich mould, and instead of presenting the bare, rugged, sterile peaks which distinguish the eastern chain, they are clothed with luxuriant forests to their summits. In no part of India is there finer timber, and the bamboos are superior in size and strength to those which grow in less luxuriant soils. The rattan also attains a gigantic height; and the most sublime and splendid views imaginable are obtained from many points of the different passes. In addition to their botanical, mineralogical, and geological treasures, and the magnificent excavations which are

Drawn by G. Cattermole. Sketched by Capt. R. Elliot, R.N. Engraved by R. Wallis.

# INTERIOR OF THE BISMA KURM, CAVES OF ELLORA.

*INTÉRIEUR DU BISMA KURM.-CAVEAUX D'ELLORA.*

*DAS INNERE DES BISMA KURM, HÖHLEN VON ELLORA.*

LONDON, FISHER, SON & CO. PARIS.

contained within their limits; the western ghauts afford very curious meteorological data, the range to the southward being sufficiently lofty to intercept the progress of the clouds, and to occasion an extraordinary difference of climate on the windward side.

# INTERIOR OF THE BISMA KURM.

## CAVES OF ELLORA.

Amidst the numerous objects of attraction at Ellora, the grand Bhood cave, known by the name of the Bisma Kurm, or Visvacarma, produces, from its massive simplicity, the unity of its design, and the magnitude of its proportions, the strongest impressions upon the mind. It is the only large temple at Ellora which has been excavated with an arched roof; and the lofty vaulted ceiling, the solid octagonal pillars, and the grave character of the figures which are sculptured upon and above the architrave, combine to fill the soul with a feeling of religious awe, which cannot be inspired by the fantastic though spirited representations of the objects of Brahminical worship.

A colossal image of Boodh appears at the end of the noble vista, of which a perspective view is given in the accompanying plate; the dignity and repose of this figure add greatly to the solemn effect of the long-vaulted aisle, and the dim religious light which sheds its solemn hues upon the scene. Placed in obscurity, its gigantic form indistinctly revealed through the sober twilight of the cave, no idol made by men's hands could so strongly convey the notions we have formed of the mysterious grandeur, the awful power, and terrible majesty of the Deity; and, in the absence of the true light, we can scarcely wonder, that, thus typified, thousands and tens of thousands have bowed the knee to Baal.

Although the Hindoos admit that there is only one God, and are unanimous in declaring the numerous personages of their mythology to be merely emanations from the one great Source of truth, it is difficult to maintain this creed in the midst of the multitudinous variety of forms under which the Creator, in his almost innumerable characters, is worshipped.

The attendant Brahmins entitle the Bisma Kurm, the "Carpenter's Cave," and say that it was the work of a grandson of Brahma, who belonged to the caste of mechanics in wood: he had the honour of being employed as the architect by Vishnu himself; and, according to the popular opinion, he has perpetuated the remembrance of his fellow-labourers, by placing them over the entablature on which the principal figures rest—a situation which enables them to view with great complacency the result of their honourable toil. Every visitor to Ellora is amused by the extraordinary conceits and strange legends related by the Brahmins who loiter about the caves; but no reliance can

be placed upon traditional tales, evidently of modern origin, and invented long after Budhism had declined in this part of Asia. For all accurate and authentic information, we must refer to the accounts printed by the few learned persons who have made these interesting antiquities the subject of their study; and though too often quoted, to afford any new light, we must be again indebted to the report of Captain Sykes, for the only description of this temple which can be securely relied upon. "This cave," he tells us, "is eighty feet long by forty-two and a half broad, measuring from wall to wall of the side-aisles; the height is thirty-five feet six inches. The extreme depth of the excavation into the hill from the outer gate, is a hundred and sixty-six feet. There are twenty-eight octangular pillars in two rows, besides two pillars supporting a gallery over the door-way. A narrow border, or architrave, immediately above the pillars, which runs all around the cave, is filled with human figures, male and female. Above this is a broader border, or frieze, divided into compartments; in each of which is a sitting figure of Boodh, with four attendants: projecting over this border are prostrate human figures by way of cornice, alternately male and female; and the end of each of the ribs of the roof appears to rest upon the back of one of these figures."

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## THUBARE,—RED SEA.

THE parched and sandy desert, the withering blast of the hot simoom sweeping over the howling wilderness, the utter desolation and horror which invest the burning wastes that spread themselves along the shores of the Red Sea, possess a peculiar and powerful interest over the mind. None who have ever delighted in the perusal of Oriental travels, or who have luxuriated in Oriental fictions, have failed to wander in idea along these arid tracts: where the widely-spread caravan plods its weary way through seas of sand, or rests beneath the tall date-trees which shade some long-desired well; where troops of wild Bedouins scour across the plain, scattering death in their path; and where, at last, the minarets and cupolas of the holy city of Mecca arise, to cheer the fainting spirit; or the delicious gardens and fountains of Damascus reward the traveller for all the perils he has passed.

Thubare is a small haven on the Red Sea, in which Arab vessels trading up or down the gulf find a secure place of anchorage for the night. This cove is rendered peculiarly desirable, from the abundance of pure and perfectly fresh water, which may be procured from wells dug close to the shore at the head of the bay. It likewise affords an interesting specimen of the mountain-scenery of Arabia; the bare and barren peaks which lift their summits to the torrid sky; the deep and desolate ravines, scantily clothed at intervals with rushes, coarse grass, and stunted bushes; while imagination may picture the dreary expanse beyond, crusted with salt, or torn up in billows by the rushing blast.

Drawn by S. Austin. Sketched by Capt. R. Elliot, R. N. Engraved by W.T. Miller.

# THUBARE,

A SMALL HARBOUR ON THE ARABIAN COAST, UPPER PART OF THE RED SEA.

PETER JACKSON, LONDON & PARIS.

Few living creatures give animation to these unfruitful wilds; a few jerboas, hares, and guanas, may occasionally be seen, or a herd of antelopes, where the pasturage is more abundant. The birds are equally scarce; half a dozen desert partridges, and the same number of blue pigeons, are only to be met with during a long march over a flat exposed country, where the range of the eye is only bounded by the horizon. The Bedouins, less scrupulous than the more orthodox followers of the prophet, do not hesitate to eat jerboas, guanas, and even lizards and snails, provided that they are killed according to the prescribed method: they believe that all wild animals, with the exception of the hog, were created for the use of man; and the scantiness of provision in the desert certainly afford a good excuse for some abatement of the prejudices of their religion.

The present state of the soil of "Araby the blest" is not very favourable to cultivation: in the immediate neighbourhood of the towns and villages, various kinds of grain and a few vegetables are raised, but the fruits are scarce and bad; the apricots spungy, the figs hard, and the water-melons dry; the date trees, which are nourished with a constant supply of water, afford the most abundant crop, and may be esteemed the staple commodity of the land. In the bazars, camel's flesh, of an inferior quality, is exposed for sale. The Arabian camel offers the finest specimen of his class; it is slighter in its form, and more active than that of Egypt, which is a large heavy animal, incapable of moving at a swift pace, and requiring a large portion of corn and forage for its support. The Arabian camel can subsist on the bushes which are to be found on all the sand-hills of the desert; if lightly laden it will get over the ground in a very rapid manner, and it is also found efficient as a beast of draught as well as of burden. The guns of Ibrahim Pacha were principally drawn by camels from the Red Sea to Deriah. This "ship of the desert," as it has been aptly styled by Arab writers, could alone enable wayfarers to traverse the vast extents of sand which separate the habitable places from each other. Large caravans are usually divided into parties composed of from ten to fifty camels, each person keeping his own domestics and baggage around him. An advanced guard, to which the guides are attached during the night-march, points out the way by means of a lantern elevated on a pole, and affixed to the saddle of the leading camel. This beacon, like the top light of a commodore's ship, directs the movements of the convoy; and, to keep the caravan from spreading itself too widely, pistols are discharged at intervals from front to rear. Notwithstanding the distress and danger which beset the path—the horrors of thirst and famine, the aggravations of every difficulty from the carelessness of the Arabs, who disregard all the precautions requisite to lessen the discomforts of the journey, halting inconsiderately at inconvenient places, and wasting the supplies of water conveyed in skins, when wells are not to be found, and the continual alarms occasioned by predatory tribes of Bedouins—the exceeding sanctity of the cities of Mecca and Medina invite pilgrims from every part of the East.

The establishment of a new sect of Mohammedans, more intolerant and fanatic than any of their predecessors, rendered, for a series of years, the performance of the

duty enjoined to all true believers still more formidable. It was only lately that Ibrahim Pacha succeeded in destroying the power of the Wahabees; he marched a large force across the desert to Deriah, the seat of their dominion, attacked the place, and, after a most obstinate resistance, took it, together with the Wahabee chief, his family, and all their treasure, which was immense, including the spoils of Mecca, which they plundered when the holy city fell under their subjugation. Abdoola ben Saood, the chief, and his children, were sent to Constantinople, and put to death there—a measure which exterminated the sect: a son of Abdoola's, by an Abyssinian slave, was still in the desert in 1830, but he has no followers of wealth or consequence. The Wahabees were particularly dangerous to pilgrims from Hindostan, who usually made their journey from Calcutta to Bombay by water, and were consequently in constant peril of being taken by the pirates which infested this navigation. The Wahabee tenets are opposed to those of the two grand divisions of the Mohammedan religion, the Sheeas, and the Soonnees. The Sheeas maintain the prophet's son-in-law, Ali, to be equal to the prophet himself, which the Soonnees deny. These latter, considering the Sonna, or book of traditions, as a work of authority, charge the Sheeas with discrediting it, as well as with corrupting the true faith with new ceremonies and usages. The devotions of the Sheeas are paid principally at the tombs of the Imams of Kurbalahee Moullah; that of their father Ali, at Nugf Ushruf; and that of the Soonnees, at the house of God at Mecca and at Medina.

The religion of the Wahabees, if that can be called a religion which seems only to have been instituted as a cloak for indiscriminate plunder, differs wholly from these two: they assert that the koran itself has been corrupted, and the real faith changed by the present Mussulmans; and a syllable of difference in any one from the Wahabee faith, forms a sufficient warrant for his instant death. A very interesting account of the capture of a Hindostanee gentleman of rank, Nawab Abbas Khooly Khan, has been lately translated from the Persian of his personal narrative: an extract from this curious and authentic document,* which is not in general circulation, will show the respect paid to the British power on the shores of the Red Sea, for the prisoner owed his life to his being a subject of the king of England; and also the opinion which the unsubdued followers of the prophet entertain of those who submit to Christian dominion.

"Ameer Hassan," says the Newab, "then asked me my religion; to which I replied that it was to him of little importance whether I was a Sheea or a Soonnee, as the Wahabees indiscriminately killed and plundered both the one and the other. Quitting this topic of conversation, he asked me why I had come from Hindostan? I answered, that I had been despatched on business from the Lord Governor General Saheb, to the king of Iran, Futteh Ally Shah, at Tehran. He observed, "You call yourself a Mussulman, and yet serve the Christians." "What," said I, "is that to me? am I singular in this respect? Thousands, nay, lacks of individuals, serve the English;

* To Robert Neave, Esq., of the Bengal Civil Service, the translator, the writer is indebted for the extract which is subjoined.

Drawn by Capt. Grindlay. Engraved by permission of Capt. Grindlay, from his large Quarto Work, coloured. Engraved by Wm Miller.

# THE BRITISH RESIDENCY AT HYDERABAD.

PETER JACKSON, LONDON & PARIS.

and can I, who reside in their country, do otherwise? I, my family, and relations, live under their protection, and from them have, in all times of tyranny, oppression, or calamity, found refuge, and passed my time in security." He said, "Feringhees are infidels; he who serves, and praises, or esteems them, is himself an infidel, and deserves death." I replied, "Whoever eats another person's salt, and would not be faithful to that person, is a base-born irreligious man, and from men of noble birth and exalted station look not for ingratitude." Ameer Abdoolla, and the Cazee, who were sitting near Ameer Hassan, observed, "The people of Hindostan, and that part of the country, are undoubtedly all Kafirs, and Mooshriks, and liable to be put to death, if they be not converted, and become as one of us." "Gracious powers!" I exclaimed, "the holy prophet of God himself could not in his time bring the whole world to believe his religion, nor make all mankind Mussulmans; is it likely that Abdool Asseez, or Saood, should render their self-invented religion current in the whole of Arabia?" In another part of the conversation, the Ameer said, "You have several times made use of the word Saheb, as Lord Saheb, and Bruce Saheb, (Resident of Bushire) and for this reason alone you deserve punishment; what is the meaning of terming a Kafir, Saheb? the word Saheb belongs to God alone." The Nawab replied, "You have said that God alone is Saheb, or master, and you ask why I call a Feringhy, Saheb? I answer, God is in truth the master of everything, and higher than all other masters; as yet, however, no one has ever termed him Alla Saheb, or Khode Saheb; besides, those I speak of, the Lord of all things has exalted; lacks of people call them Saheb, and pay them reverence and respect: it is not myself only, but thousands of others; and if you say it is improper, of what importance will your prohibition be, or who will heed it?"

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## THE BRITISH RESIDENCY AT HYDERABAD.

The splendid building represented in the accompanying plate, was erected for the accommodation of the British resident, by the Nizam of Hyderabad, a native Mohammedan prince, who is sovereign of a very considerable territory. The original plan was made, and the whole of the execution superintended, by a young officer of the Madras Engineers, a branch of the service which furnishes the architects of the European community in India. The façade shown in the engraving is the south, or back front, looking towards the city, from which it is separated by the river Moosy. The front towards the north is erected in a corresponding style of elegance, being adorned with a spacious Corinthian portico of six columns. The house to the right, standing immediately above the bank of the river, is occupied by the officer commanding the Resident's escort; and the whole, with its fine accompaniments of wood and water, affords a magnificent and striking scene, scarcely less imposing than that which is

presented by the Government House at Calcutta. The artist has taken advantage of the frequent visits of ceremony passing between the Nizam and the Resident, to introduce one of those picturesque cavalcades which form the most splendid pageants of the East. The covered Ambarry, a vehicle usually of silver or gold, canopied with gold brocade, which surmounts the back of the foremost elephant, is an emblem of royalty, none save sovereign princes being permitted to use an equipage of this description. The second elephant bears the common native howdah, which is often formed of solid silver, or of wood covered with silver plates, and is the conveyance employed by noblemen and gentlemen of rank. There is room in front for two persons, and a seat behind for an attendant, who, upon ordinary occasions, carries an umbrella, but in the presence of monarchy no person of inferior rank is permitted to interpose any screen between the sun and his devoted head. The British Resident, as the representative of his Sovereign, has a right to a seat in the Ambarry; and it is the etiquette upon great occasions, for the prince who desires to testify his respect for the government with which he is in friendly alliance, to invite the party whom he wishes to honour, to share his own elephant.

Hyderabad gives its name to a large province in the Deccan, between the sixteenth and nineteenth degrees of north latitude. It was invaded and subjugated at an early period of the Mohammedan conquests in India, and formed afterwards a portion of the great Bhamanee empire of the Deccan. Though Aurungzebe succeeded in reducing all the Moslem princes who had established themselves in Hindostan, Hyderabad did not very long remain a dependent state. The soubadahs, appointed to govern it, soon threw off their allegiance, and, upon the destruction of the Moghul empire, the Nizam, one of the titles assumed by the reigning prince, became a personage of considerable importance in the Deccan, and, by the assistance of the British government, was enabled to maintain his territory in despite of the utmost efforts made by the Mahrattas to wrest it from him. Though it is more than suspected that the Nizam was secretly favourable to the project formed by the native chieftains, who, under the guidance of the Peishwa, threw down the gauntlet, and attempted to dispossess the British of their dominions in the East, no open rupture ensued, and the two powers have always maintained an outward semblance of friendship. The court of Hyderabad is kept up with great splendour, and there is more of the ancient ceremonial retained than is usual in the present depressed condition of native princes. The Omrahs are men of considerable wealth, and there is a constant and increasing demand for foreign luxuries at the capital.

Drawn by S. Austin. Sketched by Capt. R. Elliot, R.N. Engraved by S. Lacey.

PULO PENANG.

PETER JACKSON, LONDON & PARIS.

# PULO PENANG.

THE island of Pulo Penang, or, as it is usually denominated, Prince of Wales' Island, is advantageously situated opposite to the Queda coast of the Malay peninsula. Standing at the entrance of the straits of Malacca, it forms a picturesque and beautiful object from the sea. A range of lofty mountains, whose irregularly-towering summits afford a striking and majestic outline, first presents itself to view; and, as the voyagers approach, they are charmed by the neat and tasteful appearance of the houses which peep forth from shady groves, giving out all the spicy odours of an Indian isle.

The bay is edged with well-built bungalows, standing in the centre of luxuriant gardens; and the fort, projecting into the water, arrests the eye as it wanders over the adjacent town; while the scattered villas, luxuriant plantations, craggy hills, with the distant islands closing in the view, complete a panorama of no common degree of interest.

The island of Penang is about sixteen miles long and eight broad. It lies in latitude 5° 25′ north, and longitude 100° 19′ east; with the exception of two plains of inconsiderable length, on the eastern and western shore, the whole surface is hill, and, on account of the scantiness of the soil, little adapted to agricultural purposes. It is supposed that the mildness of the tempature, and the fertility of the earth, is produced by the evaporation occasioned by the woods, those portions of the island which have been cleared becoming less productive every year. But though the soil is not favourable to many kinds of culture, there is no appearance of sterility; the rich clothing of trees, the nutmegs, cloves, pepper, and golden fruits, which adorn Penang, surpassing those of the continent both in splendour and flavour, impress the casual visiter with extraordinary ideas of its fertility. To a stranger's eye, nature appears to put on her brightest and richest garb, the vegetation seems to be the most vigorous in the world; and all who touch upon the coast entertain this idea, since fruit and foliage continue in unfading splendour throughout the year. Pine-apples, especially, arrive at the highest degree of perfection; and although the mangosteen, the most celebrated of tropic fruits, does not grow upon the island, it is imported from the neighbouring scenes of its cultivation in such large quantities, as to afford an ample supply to all the inhabitants. Some estimate may be formed of the redundant growth of the plantain and pine-apple, by the specimens which appear in the sketch before us. Both have attained a gigantic size, and the beautiful pale-green feathering foliage of the former, a distinguishing feature of tropic scenery, renders it one of the most prominent and graceful ornaments of an Indian landscape.

The Chinese settlers in the neighbouring island of Singapore, convert the fibres of the leaves of the pine-apple into a peculiarly fine thread, from which fabrics of an exceedingly beautiful and delicate texture are made in China, whence the material is

exported. It is thought that the preparation could be carried on with great advantage at Penang, where labour is extremely cheap, the process being simple, and a considerable portion fitted for the employment of women and children. The texture of this material very much resembles the flax of New Zealand, and though each fibre may be subdivided into threads so extremely delicate as to be scarcely perceptible, there is no want of strength, and the whole is so well adapted for the manufacture of linens and cambrics, that it will probably become a considerable article of commerce between the islands of the Eastern Archipelago and England.

The town of Penang is of some extent, and remarkable for its neatness, the bazaars epecially being much better kept than those of Bengal. It is composed of wide straight streets, crossing at right angles, of a very respectable appearance, and tenanted by Chinese shopkeepers, a thriving thrifty race, who, wherever they settle, are certain of reaping the reward of their industry. The roads are excellent, and conduct the visitor to many scenes of romantic beauty. Those who are induced to make a pilgrimage to Penang in search of health, usually take up their residence on the hill overlooking the town, whence the accompanying view is taken. This eminence is studded with picturesque buildings, that to the right being the convalescent bungalow; while the government residence, with its flag-staff, appears upon the left: the town stretches out along the low point of land in the centre, and, opposite, the Queda shore closes the harbour, which is usually rendered animated by the ships of different nations.

The hill, though exempt from the sultriness of the neighbouring valleys, is subjected to mists and fogs, and cloudy visitations, which offer only a choice of evils. The climate of Penang would be very overpowering, were it not mitigated by the sea-breeze, but such is the cooling influence of these ocean gales, that many persons who cannot live in Bengal with all the alleviations afforded by punkahs, tatties, and other luxurious contrivances, require nothing but open doors and windows in those bungalows, which are slightly elevated, and look out upon the ocean; and everybody who has enjoyed the sights and scenes afforded by glittering days and heavenly nights, in this enchanting region, must remember the sensations which they produced with the most intense pleasure.

The military duties of Penang are performed by a sepoy regiment belonging to the Bengal army, volunteering for the service; the native troops never being sent on board ship, excepting by their own free choice. Their European officers, the governor and his dependants, with a few others, form the only portion of the highest class of the community not wholly mercantile. The golden dreams, formerly cherished, are speedily vanishing from the anxious eyes of those who are engaged in commercial speculations, the neighbouring settlement at Singapore having allured nearly all the trade from Penang; yet, notwithstanding the disappointment of their expectations, the merchants are still numerous, clinging to the hope of better times, which, perhaps, were they to attend very diligently to some of the hitherto neglected products of the island, would be nearer at hand than is now imagined. Penang is at present what Calcutta used to be, a place of the most boundless hospitality, a characteristic which

disappears before an extending population; the society being very limited, the arrival of every stranger is immediately known, and he is made welcome at every table without much examination of his title to an introduction to the best houses. As a settled residence, perhaps, Penang, notwithstanding its social meetings, and the picturesque beauty that surrounds it, would become wearisome; but, for a casual abode, there are few places which can afford a higher degree of satisfaction to those who delight in viewing the loveliest productions of nature. The flowers and the birds of the beautiful islands of these Indian seas, are infinitely more brilliant than their continental namesakes; here are to be found the loories which gleam like a constellation of gems, and those superb crested cockatoos, of snowy white, which, on expanding their soft thick plumage, display the orange tinge beneath, changing at once from silver to gold. The palm-tree rises to the height of a hundred and thirty feet, the creepers trail their large and lustrous flowers along thickets perfumed with spices, and the pitcher, and other curious plants, mingle with fern lichens and fungi, glowing with every colour of the rainbow. Amongst the numerous vegetable productions worthy of note at Penang, is the elastic-gum vine, or caoutchouc tree, (*urce elastica,*) from which the substance called Indian rubber is produced. It is a parasitical plant, with a stem nearly round, and about three or four inches in diameter, having an ash-coloured bark. It will creep along the ground sometimes to the distance of five hundred feet, putting out roots at short intervals, but, upon coming to a tree, it climbs up the trunk, and twines itself around the very highest branches. The juice is obtained by bleeding the vine, or by cutting it in pieces when the plant has become old; the latter is the usual method of treatment, and it will then yield nearly two-thirds of its own weight. The neighbouring ocean produces a white sea-weed, called Agar-agar, which is exported in large quantities to China; it is remarkably succulent, and is formed into a strong jelly or glue, in which state it is used for various purposes: tasteless in itself, when mixed with sugar, lime-juice, and rose-water, it affords a dainty and ornamental appendage to a dinner-table, but it is principally employed as a size, or cement, for stiffening linens, preparing paper, &c.

The sail from Penang to Singapore presents the loveliest succession of island scenery which old Ocean can produce; the sea is actually studded with tracts of fairy land, glittering like emeralds in the golden sun, where the waving trees dip their long branches into the water, where the smooth sands are covered with shells sparkling with all the hues of the prism, and where birds of orient plumage skim over the surface of the silver sea, or glance in and out from groves laden with the richest foliage of fruit and flower. These beautiful combinations of wood and valley, dazzling ocean and shaded landscape, whether lighted up by a glorious sun, fading in the mysterious veil of twilight, illumined by a cloudless moon, or softly revealed by the faint radiance of the stars, afford endless gratification to the rapt spectator who possesses a soul to appreciate the tender sublimity of the scene. As the vessel glides along, the interest is kept up by constant changes. The ocean, land-locked on every side, maintains an unruffled calmness; a gentle ripple is alone perceptible during the strongest

winds, but now it spreads into a broad expanse, and now winds through the narrowest inlets. Squalls which threaten to drive vessels under water, have very little effect upon the smooth unagitated bosom of the deep, which, amid these flowery labyrinths, retains its placidity during the brief dominion of the summer tempests.

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## PORTICO OF A HINDOO TEMPLE.

In the engraving forming the frontispiece to the present volume, it is intended to give some of the leading characteristics of the sacred architecture of India. The spectator is supposed to stand in the porch of a Hindoo temple; the proportions and details of which are strictly copied from a very ancient shrine dedicated to Mahades, of extraordinary richness, still existing at Moondheyra, in the north-west of Guzerat, near the ancient Nehruala, now called Puttun, or "the city."

This elaborate specimen of what may be called the best age of Hindoo architecture, has been in ruins since the invasion of Alla o Deen, surnamed Khoonee, or the Bloody, about A. D. 1296; to whose intolerant spirit the tradition of the country attributes the sacrifices of that and innumerable other religious edifices in Guzerat.

The ancient Mahometan fortress of Puttun was erected upon a foundation formed chiefly of the marble fragments of Hindoo temples, which the zeal and bigotry of the followers of the Prophet deemed an effectual and praiseworthy mode of hiding the idolatrous abominations with which the province of Guzerat richly abounded.

Since the establishment of the Marhatta power, these foundations have been opened, and have long served as an almost inexhaustible quarry of materials for the construction and repair of Hindoo temples. Confused piles of massive fragments, in marble and stone, of statues, pillars, capitals, and various portions of architecture, most of them wrought with surprising richness and taste, present a striking example of retributive justice, though tardy in its operation. It would be an endless task to describe the various beauties of the temple, of which the portico only is represented in the engraving. "Many parts of the sculpture," says Captain Grindlay, "were in a considerable state of preservation, and displayed a fertility of imagination and a purity of taste which would not disgrace the architects of ancient Greece."

Colonel Monier Williams, who was surveyor-general in India, says—"There is one of the finest specimens of ancient Hindoo architecture at Moondheyra I ever saw. It is a pagoda very similar in construction to those of the present day; but ornamented so profusely, that it is very evident the founder was determined to make it the most finished piece of work that it was possible for the compass of human art to effect. Most of the natives, however, believe it to be the performance of a deity. All the upper part of it is supported on pillars, which are of an order the most elegant, and

enriched with carved work of exquisite beauty, and which would be considered in this refined age, as the conception of a correct taste, and the execution of a masterly hand."

The building in the centre-distance is a Mahometan tomb, in that style of architecture which prevailed during the kingdoms of the Deccan, and partakes of the general character of buildings of that class throughout India. The materials of these edifices vary according to their character or local circumstances; but their form is generally the same, consisting of an interior circular and square apartment, surmounted by a dome; this is surrounded by one or more arcades, having smaller domes and ornamental turrets. To each tomb are usually appended a small mosque and a reservoir of water, for religious ceremonies, or the interment of any of the family to which it belongs.

From the portico, represented in the engraving, a flight of steps descends to a tank surrounded by masonry, having various votive shrines. On either side are represented Hindoo temples of various forms in the detail, though their general character is nearly similar.

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## SCENE NEAR CHILLAH TARAH GHAUT,

### BUNDELKUND.

THE vignette title to the present volume affords a very accurate representation of the general nature of the scenery in Bundelkund. The plains of this portion of India resembling a vast bay bounded by continuous ranges of mountains parallel to each other, each successively abutting against a table-land, which, in the language of the country are called Ghauts; the greater portion being crowned with some edifice—a temple, a tomb, or the remains of a fortress. The progressive situation of the mountains from the Jumna is towards the apex of the bay, but the highest does not exceed two thousand feet; the first range is called Bindhyachal; the second, called the Pauna Ghaut, runs parallel to the former, preserving a distance of about ten miles; and the third, named the Bandair, is the most elevated portion of the province.

Bundelkund (that is, the country of Bundelas), is situated principally between the 24th and 26th degrees of north latitude. It is bounded on the north by the river Jumna, on the south by parts of Berar and Malwa, on the east by Baghelcund, and on the west by Sindia's territories. Contains 23,817 square miles, and about 2,500,000 inhabitants. The soil exhibits every variety; the valleys are fertile, and, when watered, produce in abundance every grain and plant of Hindostan; the more elevated parts are dry and sterile, affording a scanty supply of millet, panic, and

paspelum. There are many remarkable ruins to be seen at Mahoba, Cajram, near Rajanagur, and other places. Among the natural curiosities may be reckoned the subterraneous cavern near Chittracote, and another in the hills near Bejaroar, and several cataracts, but the objects most deserving of notice are the hill-forts of Callinjer and Ajyghur.

The principal Hindoo religious establishment is at Chittracote on the Paisuni river, and there are Jain temples at Senawal and Kandalpoor; but the most singular is at Pauna, founded by an enthusiast, named Jee Sauheb, who declared himself to be the imaum Mehedi mentioned in the Koran, to which a book written by him is intended as an appendix. The peculiar dialect called Bundlecundy is a sanscrit derivative, and is spoken in a tract lying due west from Allahabad, and along the banks of the Jumna from Meno to Calpee.

THE END.

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